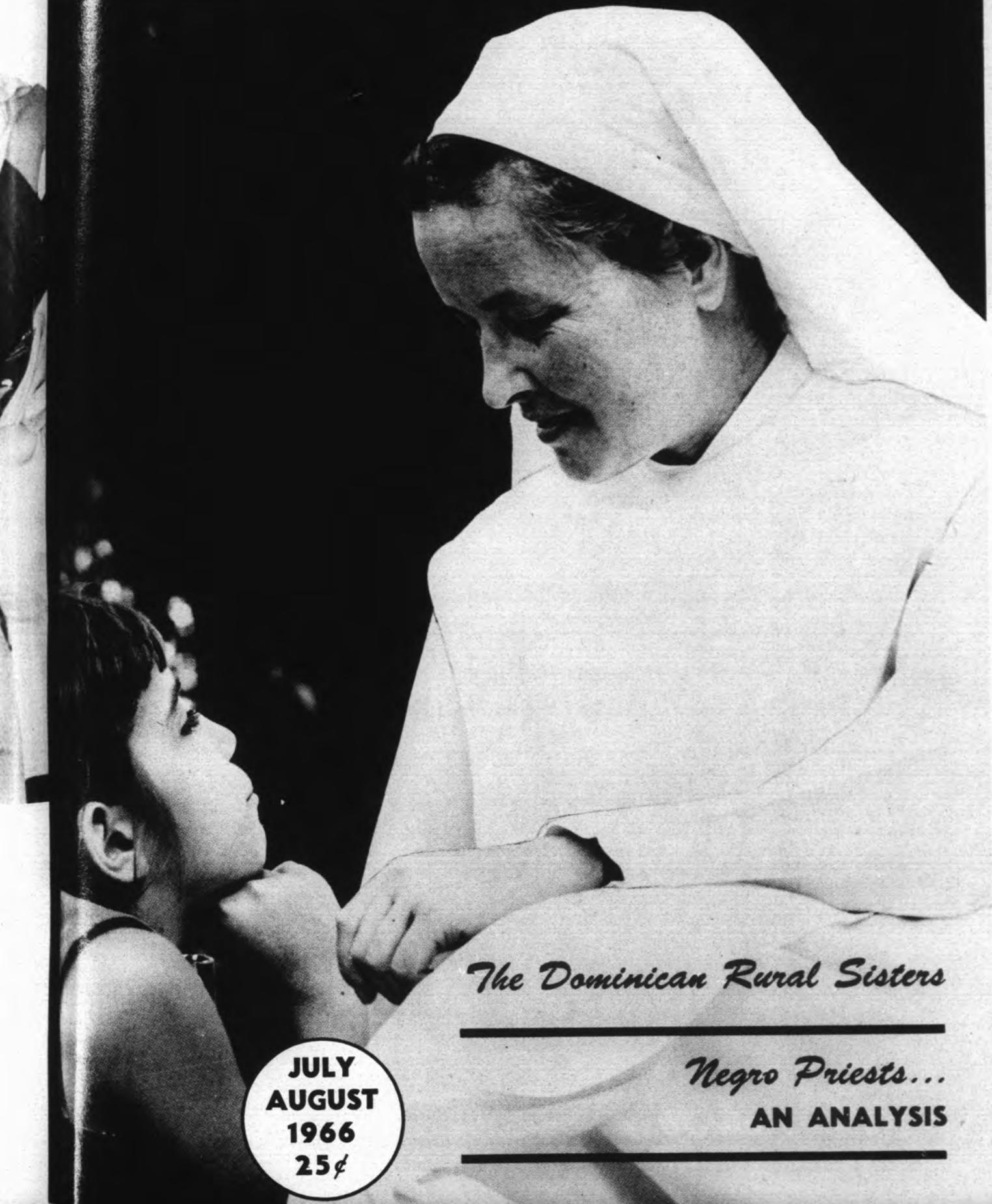


DIVINE WORD messenger



The Dominican Rural Sisters

JULY
AUGUST
1966
25¢

*Negro Priests...
AN ANALYSIS*

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DIVINE WORD messenger

BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

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youthful admirer.

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U.S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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The M E S S A G E

NEGRO DIOCESAN AND RELIGIOUS PRIESTS

We have been asked our opinion with regard to the present numerical imbalance between Negro diocesan priests and Negro religious priests. Of the 164 living Negro priests that we have data on 72 percent are religious.

Today no one versed superficially in the history of America's Negro priests gainsays the fact of an early general policy of non-encouragement of Negro vocations. Although all the American hierarchy were geared in principle to the mind of the Church with regard the universality of the Church and of its priesthood, made up of all men of all nations and races, the acceptance and implementation of this policy has not been uniform among the American hierarchy. Today, only slight vestiges of this over cautious policy exists. The current attitude among the hierarchy must certainly be reflected in the judgment of a late, beloved Southern prelate who on confronting a young Negro priest whom he had denied admission to his diocese genuinely exclaimed: "I wish I had taken you for you turned out so well!"

Religious orders and congregations took the first "risks." They were the official missionaries to the Negro—the specialists. Some of these religious missionary congregations had acquired "feeling" for the Negro apostolate. ("Negro apostolate" is no longer an "in" term.) by virtue of their missions in Africa. Missionaries expelled from Africa during the second World War on nationalistic grounds desired to continue "missionarying." Apparently the mission concept that led providentially to the exiles transfer to America was: "If these displaced missionaries have worked with Africans, they are ideally suited to work with American Negroes"—displaced Africans?? Whatever the fallacies of this assumption the good these first apostles accomplished far outweigh their shortcomings. Many were totally dedicated and their efforts to be fully appreciated must be weighed in the socio-economic climate in which they begged, borrowed and stole for their people.

It was not paternalism that inspired German Divine Word Missionaries working in the South to establish a seminary for Negro youth. It was adherence to the mind of the Church with regard fostering local priests and a genuine love for souls. Having begun the first seminary for Negro youth naturally this religious congregation moved out in front with professed priest members.

As Negro youth in Divine Word parishes identified with their pastors, so other youth of other religious parishes identified with their pastors and sought to be like them. Pastors remain vocation recruiters par excellence. The same encouragement and guidance of Negro youth towards religious life must be attributed to many sisters engaged in Negro work.

Another prime consideration with regard preference of a religious congregation to the diocesan clergy is placement of a Negro priest after ordination. Where little effort or advance has been made towards the integration of diocesan parishes, bishops have placement problems. A mature Negro youth will know such bishops' dilemma, and will not apply to such dioceses.

Religious life, moreover, offers a poor Negro aspirant a modicum of security in his youth and especially in old age. He cannot be guaranteed this security so easily as a diocesan priest unless he had financial security to begin with. Statistics show, however, that very few Negro priests are even from upper middle class families.

Finally, there exists in some dioceses the problem of social life with one brother priests. In some dioceses the life of a solitary Negro diocesan priest is like to the tolerated relationship between Robinson Crusoe and his man, Friday. Robbie had no choice but to accept Friday's presence; he was not forced, however, to nourish the relationship. The lone diocesan Negro priest in some dioceses is Friday to his bishop, but with regard establishing solid social relationships with other diocesan priests, he is an island apart.

"NEW MAN"

ON SOUTHERN UNIVERSITY CAMPUS

by CHARLES D. BURNS, S.V.D.

When asked if Richard Speck, the accused murderer of eight student nurses, was a religious person, an associated press release datelined Chicago reported that the Rev. Mr. Peterson, pastor of the Irving Park Lutheran Church of Chicago, replied, "Isn't everybody religious?" In essence, a male Newmanite at Southern University, Baton Rouge, Louisiana, summed up the relevance of religion on campus in a similar vein. Carefully labeling his opinion as personal and based on dorm bull sessions mostly, he felt that there was little correlation between religious affiliation and religion as practiced among the men on campus.

Making Christianity relevant directly for approximately 900 Catholics and indirectly 5600 non-Catholics on Southern University's campus is the challenging goal of Father Rawlin Enette, Josephite assistant at St. Francis Xavier Parish in Baton Rouge, Louisiana. Bishop Robert E. Tracy of the Diocese of Baton Rouge added the Newman chaplaincy to Father Enette's pastoral duties after consulting with him and obtaining necessary clearance from Josephite superiors. Father Enette's immediate concern is the acquisition of suitable property for a Catholic Center in close proximity to the University. A classroom in the department of law presently serves as a makeshift chapel and all-purpose room for Newman functions. From a token membership last May, the Newmanites



Plainly evident among Southern's Newmanites—a willingness to be responsible Christian citizens.

active on Southern's campus now number approximately 100.

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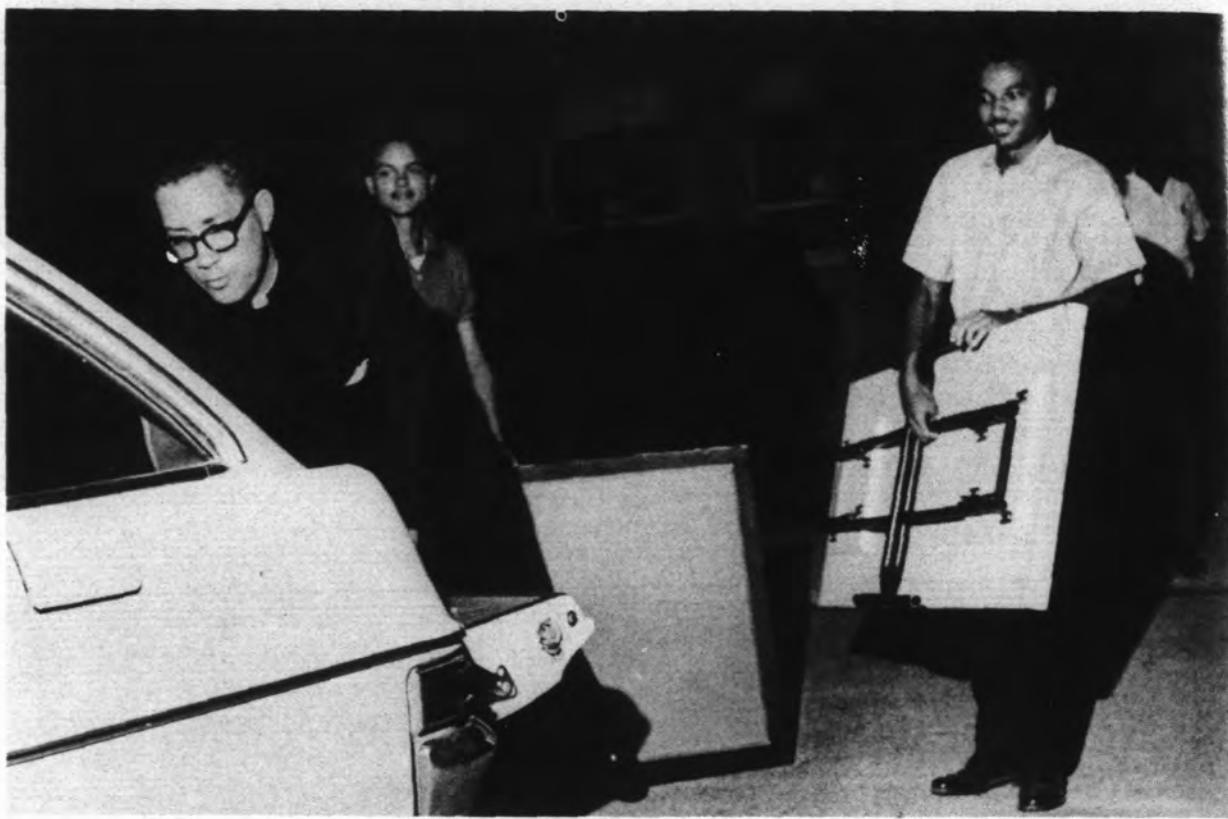
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Unloading the portable altar at Southern University. Bishop Tracy supplied the Impala station wagon with the assignment.

Shaping America's Christian future in communion with Christ at Southern University.



pseudo sophistication oftentimes found among the college set. Their economic and social backgrounds may account for their down-to-earth attitudes. A high percentage of the Newmanites at Southern University hail from the Diocese of Lafayette. A social study done by the same diocesan newspaper, "The Southwest Louisiana Register," in 1963, revealed that in its 13 civil parishes the highest average income for Negro families was \$2,967. The average income for whites in the same civil parish, Calcasieu, was \$5,167, also a high among the 13 civil parishes. The average education for all 13 Southwest Louisiana parishes in the Diocese of Lafayette in 1963 was 7.4 years. The average for whites was 8.4 years; for Negroes 4.2 years. Economic and education statistics for the diocese of Baton Rouge and Alexandria, home dioceses of other Southern Newmanites, read similarly as those of the Diocese of Lafayette.

Due to prohibitive costs of Catholic higher education, it is safe to contend that the number of Negro Catholics on secular campuses far exceeds the national norm. Of non-white workers, President Lyndon B. Johnson said in transmitting his annual manpower report to Congress the week of March 21, 1966: "They constitute 11 percent of our labor force, 20 percent of our unemployed, and nearly 24 percent of our long-term unemployed, and suffer the double disadvantage of lower educational attainment and lingering discrimination." Today, nationally, two

out of three Catholics are on secular campuses. In 1970 it will be three out of four, and in 1985, four out of five. The success or failure of the Church to reach the Catholic student or teacher on the secular campus will play a pivotal role in shaping the future of Catholicism in America. Newman chaplains must try to be involved in: the intellectual and moral development of the Catholic on the secular campus; the religious education of the Catholic; his contribution of Catholic culture to the academic community, and the responsible participation of the Catholic in the academic and civic communities.

With young men and women hailing from remote crossroads Louisiana communities as Mamou, Vinton, Plaisance, Sunset, Rayne, Lawtell, Lebeau, Father Enette will hardly be soon discussing the phenomenological theories of Jesuit theologian Pierre Teilhard de Chardin. From one informal chat with a representative number of Southern University's Newmanites, Monsignor J. D. Conway's "What They Ask About the Church," or "What They Ask About Morals," appear to be more practical primers for fruitful discussion. Much to the credit of missionaries as the Josephites, the Holy Ghost Fathers, the Jesuits, the Divine

*Charles Andrus, Palmetto, La.,
Carolyn Sylve, La Place, La.,
Father Enette — providing a
realistic base for
constructive student
counseling.*





The exemplary lives of mature Christian citizens as St. Francis Xavier parishioners, Dr. and Mrs. B. V. Baranco, inspire many efforts in Fr. Enette's ministry.

Word Missionaries, Holy Family Sisters, The Blessed Sacrament Sisters, Dominican Rural Sisters, Holy Ghost Sisters of San Antonio who serve these youngsters in rural communities, there is plainly evident among them a willingness to be mature Christian citizens.

There are several Catholics on Southern's faculty. So far, Julius Payne, biology instructor, has been most closely related to the Newman group. For a year Mr. Payne managed to keep some semblance of a Newman Club operative in default of an active Newman chaplain.

Non-Catholics are encouraged to attend all Newman functions. Though cautioned by University officials with regard to overt convert efforts, Father Enette's presence on campus is the best advertisement the Church could

hope to produce for the task assigned. Born in Port Arthur, Texas, Father Enette understands his University flock well. He knows their aspirations, limitations and frustrations. Most of east Texas with its oil industries was the first mecca for migrating Louisianians seeking to improve their general standard of living. Father Enette served as an assistant pastor in the cities of Baltimore, Maryland and Washington, D. C. prior to his appointment at St. Francis Xavier in Baton Rouge. His city pastoral experience has exposed the young missionary to all classes of society. From experience he knows the opportunities available to the qualified; conversely, he knows the miserable lot of the unqualified who sought easy pickings in our large terminal cities. Father Enette's total experience and knowledge provide a

realistic base for constructive student counciling.

Acutely aware of the Negro's need for a healthy self-image, Father Enette will undoubtedly teach more by his self-reliance, and impeccable personal appearance than by formal lectures. Quite candid in expressing his goals for his Southern University family, Father Enette equates their need for social growth with religious maturity.

The Church in America has much to gain by the future activity of a Negro

missionary priest on Southern University's campus. In Baton Rouge today, Southern University's Newmanites will be scattered throughout Chicago, Philadelphia, Cleveland, St. Louis, Los Angeles and Detroit tomorrow. Shall they jell the nation's perennial summer time hit, "Burn, Baby, Burn," or shall they be constructive citizens and exemplary Christians. Some of these answers depend upon the drive, the ingenuity, and the Christlikeness of their missionary Newman chaplain.

Visits to families as the Henry J. Domingue family of St. Francis Xavier parish are provocative reminders to Fr. Enette the every effort expended to extend Christian social maturity among his people enriches future generations.



HOLY CHILDHOOD MISSION AND THE MISSISSIPPI FREEDOM MARCH

by FR. LUKE MIKSCHL, M.S.S.T.

(Ed's Note: It demands far less courage and responsibility to commit one's self to the Civil Right's Movement than to commit one's self, a community of Sisters, and the entire parish plant. The involvement of such a weighty decision constitutes the text of the following article. We admire Fr. Luke and the Franciscan Sisters of Perpetual Adoration for their total identification with the cause of the Negro and to total commitment to the "liberating spirit of the Gospel.")

The Mississippi Freedom March is well known by now. The news media gave the details. Here I'll simply attempt to relate the Mission's part during those eventful days. As the March progressed southward, I was aware of the saying, "Anticipation is greater than participation." But when literally hundreds descended upon us, I changed my mind! And quickly!

As the March was almost certain to pass through Canton, the Bishops requested I postpone my retreat and stay abreast of developments day by day. Canton and Madison Counties had seen so many bitter racial incidents in the past. The March would prove to be the biggest. We were to formulate some plan of united course of action if our grounds and facilities were requested by the Marchers. Father Patrick Moran in town was consulted along with the city. We offered the city our help in *their* problem, but they never responded. They simply hoped all would proceed smoothly. It is difficult to see how things could have gone more unsmoothly. But now the "who and why" are only known to God and them. We also tried to keep in contact with the Catholic clergy north of us. So often only the Church aided the Marchers by way of support and accommodations.

On Thursday, June 23, Dr. Martin Luther King visited our STAR trainees

and staff. His presence was electrifying. (I believe that is the word!) He was the messiah, the prophet, the leader. "White cars" were quickly seen nearby, so Brothers Maurus and Aaron, M.S.S.T., from Camden, Mississippi, came in that evening. When Dr. King left, I "joked" with him, giving him a blessing, saying he'll need it in Canton and Philadelphia. He smiled gratefully, as only a Baptist minister could, to receive a priestly blessing!

That evening I was torn between



Father Luke, Sister Thea, F.S.P.A. and children of Holy Child Jesus Mission.

staying here with the Brothers and going to the scene of the tear gassing and police brutality. Finally, about 8:00, Brother Aaron and I left for the now famous school grounds. As we arrived the tear gas was lifting and literally multitudes were assembling to march to the Negro Methodist Church across the street from the Mission. Here the Marchers attempted to reassemble. Brother and I arrived at the rectory as the first groups of injured were being removed from the ambulances of the Medical Committee on Human

Rights. At this point, I decided we must become directly involved. The injured were brought to the convent while Mr. Draper of the Community Relations Service asked if all could use our grounds. I readily consented. We checked with Dr. King, Rev. J. McCree, Madison County's "Mr. Civil Rights," and others, and all agreed this was most necessary, as hundreds were already outside the small church. Anything could happen on those streets! So for the next two days and nights, the March camped here, using the auditorium and grounds for their base of operations.

That night the national directors spoke to a group of about 800. Dr. King was last. Rev. McCree called a work stoppage for the next day and a city-wide boycott. The question was what to do the next day — try to pitch the tents or not? A decision wasn't reached 'til the next day. That night was busy, noisy and hectic, to say the least. The Sisters cared for 21 injured, quartered all about the convent. About 3:30 A.M. the most serious case was taken to the hospital. NBC-TV was on the scene, interviewing the Sisters. Perhaps you saw. Working with the Sisters were the civil rights doctors, nurses and aides. At 3:00 A.M. about 400-500 slept on the concrete floor on blankets and in their bed rolls, and others outside on the lawns. A sight never seen here before! Some of the men and two of the priests slept on the floor of the rectory, amidst all the confusion of reporters and phone calls. Our phone was the center of communications that night. It was mysteriously out of commission at one period.

About 4:00 A.M., I finally got to sleep when the phone rang. St. Joachim's School in Carthage, Mississippi, was burning, all but destroyed to the ground. Father Maurice, M.S.S.S.-T., the Pastor, was away at Holy Trinity's retreat. Needless to say, little sleep was had that night.

The next day, Friday, was a day

of tension, of speeches, of meetings, of decisions, of more marches. Father John Prater, a Servite from a Chicago parish, and Father Richard McSorley, S.J., who had slept at the rectory, celebrated a most memorable Mass for a few of the Marchers and Sisters. The homily was most appropriate and timely. Father McSorley went to Philadelphia, Mississippi, led by Dr. King, while Father Prater marched part way to Tougaloo College in Jackson, Mississippi. All returned that evening.

The highway patrol controlled the exits and many stories were filtering in of Negroes barred entrance while some Whites were allowed in. That day and the day after, the National Conference for Interracial Justice was very much on the scene, thank God. That evening about 1200 were waiting in the auditorium to hear the decision: march back to the school grounds and pitch tents or not. A spokesman for the local Freedom Democratic Party finally announced after much oratory that all would march to the school grounds! Everyone was quite joyous about this. Arriving at the school, the crowd was told by one of the civil rights leaders that permission from the city was obtained to hold a rally only, but no tents could be pitched. Thanks be to God, the local civil rights-minded Negro Madison County Movement and the city had worked out an agreement with Dr. King's blessing of non-violence. A crisis had been averted. Coming back to the auditorium, Stokley Carmichael's SNCC held what could be called a political science forum, bitterly disappointed over "the compromise." His "Black power" cry had been drowned out by the local more moderate element. At 2:00 A.M., about 100-200 went back to the concrete floor, weary and tired.

Between the marches, the oratory, and the mass meetings, the Sisters and girls teaching summer school here fed literally hundreds — milk, coolade, sandwiches and soup. It made a deep



Holy Childhood Mission grounds — setting for the creation of a fresh image of the Church in Mississippi.

impression on all as they worked long into the morning hours. Their Christian kindness seemed to melt away even the coldness of the new extreme radical left.

Early Saturday morning all marched off to Tougaloo where that night they encamped after a large crowd of 10,000 were entertained by various TV celebrities. Father McSorley and I attended the rally that night again. Sitting on the grass that night, one felt very close to the masses of humanity struggling for racial justice. During the day various groups cleaned the auditorium and the grounds quite methodically. During their entire stay, we were time and time impressed with their dedication, their sense of appreciation, and their concern for their fellow men. The rectory was constantly seeing many visitors of all kinds coming in to hear what happened.

Sunday, four Sisters, the four girls, and one of our own Catholic girls, and myself attended the Jackson rally of 16,000. So many were delighted to see us. Not a few local clergy and sisters, who didn't attend for many reasons, all expressed approval. Again the TV camera "zoomed in" on the Sisters in the white habits in the crowds.

Summing up the results, we all felt the March in its primary purpose was highly successful. FEAR in the Mississippi Negro was lessened; he became more informed, articulate, less frightened in protesting against "the system" — White Supremacy. We saw its effects at the grass-roots level, if

you will. The image of the Catholic church was given a fresh look in Mississippi. Even Governor Paul Johnson thanked the Bishop for our contribution in lessening the possibility for more serious violence.

But just for sweet prudence's sake, because of the burning at Carthage and the March here, STAR's central office in Jackson hired two armed Negro STAR trainees to protect our campus "for a period of time" from 10:00 P.M. to 6:00 A.M., seven days a week. We sleep just a little more soundly these nights with these "hired guns" of STAR and also are quite happy that STAR found two more job placements for our people! Surely an unexpected, but pleasant side effect of the Mississippi March for Freedom against Fear!

The people involved, from priests to beatniks, from Catholics to suspected Communists, will all be remembered. Father McSorley, on coming back from Philadelphia, remarked: "Father, I was ready to die. A better way I can't think of — a priest witnessing for justice." Teaching Social Justice at Georgetown University, here he saw theory in action. The 66 year old White Georgia sharecropper, who had marched much of the way, remarked: "I came because Dr. King called for help. We were taught to love all people." People like these, deadly sincere, will never be forgotten. They and other unnamed hundreds whom we met will, we hope, never forget Canton and Holy Child Jesus Mission.



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TO
ANTICIPATE



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Chalice*



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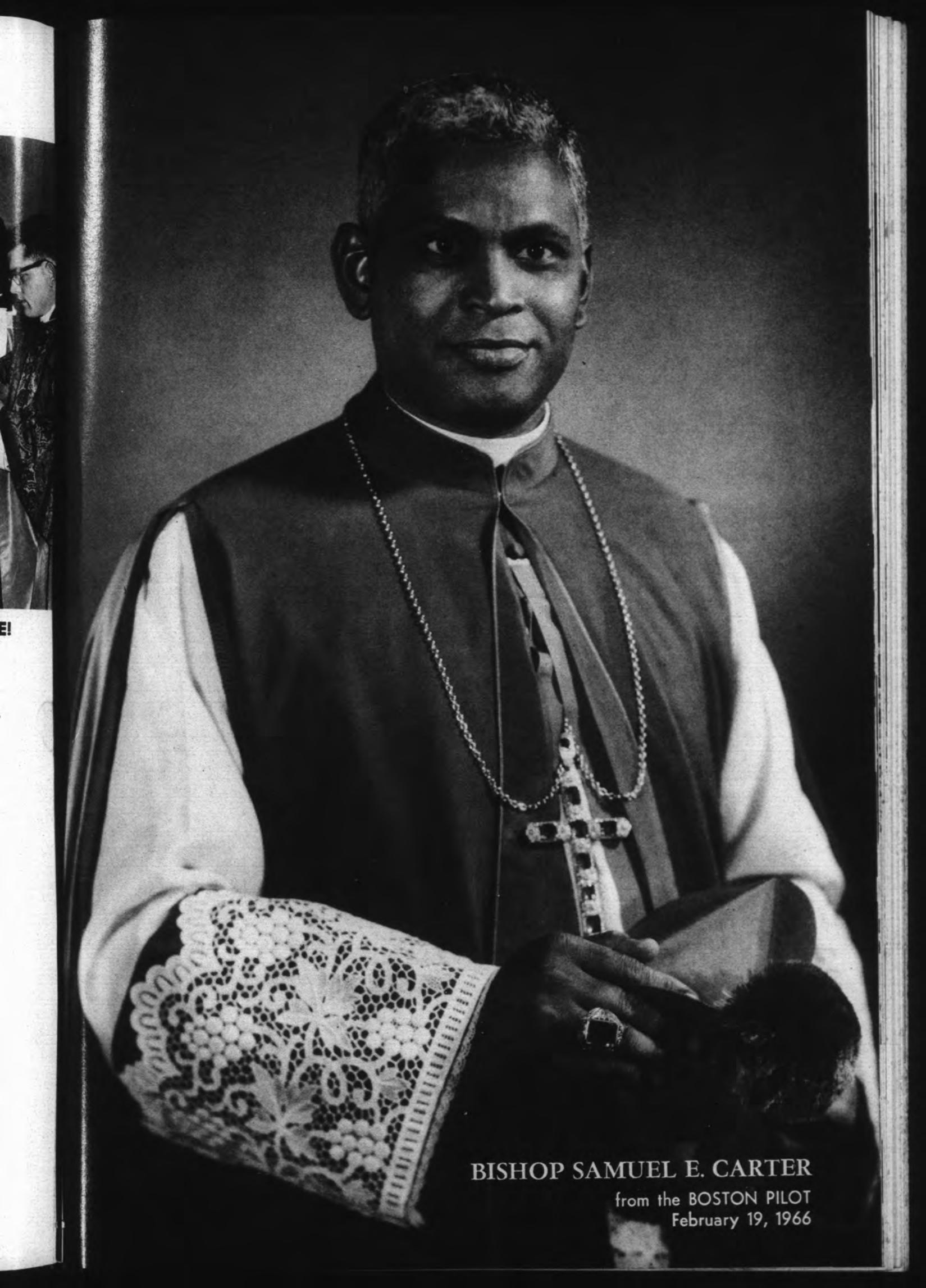
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BISHOP SAMUEL E. CARTER
from the BOSTON PILOT
February 19, 1966

Cardinal Cushing Consecrates Bishop



THE GOVERNOR-GENERAL of Jamaica, Sir Clifford Campbell along with Lady Campbell, is greeted before the consecration by Msgr. Richard Watson, Administrator of the Cathedral. Public officials joined with clergy and faithful at this historic day in the life of the Church in Jamaica.



BISHOP JOHN McELENEY of Kingston stands with his new Auxiliary, Bishop Samuel Carter, Jamaica's first native Catholic Bishop. Bishop McEleney, a native of Woburn, was consecrated in 1950, and installed as Bishop of Kingston in 1956. The Bishops are both members of the New England Province of the Society of Jesus. This Jesuit Province has had the care of Jamaica missions for several decades.



CARDINAL CUSHING reads the prayer of enthronement after seating the new Bishop on the faldstool before the main altar of the Cathedral. Bishops McEleney and Guilly are shown assisting. In the consecration of an auxiliary Bishop, the faldstool is used instead of the throne which is the seat of the local ordinary.

Bi hop Carter

Courtesy of Catholic Opinion and the Pilot
Photos by A. Bagalve

THE PRINCIPAL CONSECRATOR,
Richard Cardinal Cushing of Boston, processes into the cathedral assisted by Father James Barry, S.J., pastor of St. Richard's Church in Kingston; and by Father Harry Mallette, S.J., Pastor of St. Patrick's Church in Kingston.



THE ANGLICAN BISHOP OF JAMAICA, Rt. Rev. Percival Gibson, congratulates Bishop Carter in the sacristy after the consecration. Looking on are the Rev. Cleve Grant, Chairman of the Jamaica Council of Churches, and Father Hugh Sherlock, Moderator of the Methodist District of Jamaica.



BISHOP CARTER *greets some young friends after the ceremony.*



The first Jamaican-born priest to be raised to the episcopacy studied for the priesthood in Massachusetts and was ordained in Boston, Massachusetts by Richard Cardinal Cushing in 1954.

He is Bishop-elect Samuel E. Carter, S.J., designated by Pope Paul VI as Auxiliary Bishop of Kingston, Jamaica under the leadership of Bishop John J. McEleney, S.J., a native of Woburn, Massachusetts.

Born in Kingston, July 31, 1919, the future bishop served in the Jamaican civil service before joining the Society at Shadowbrook, Lenox, Mass., in 1944. After completing his philosophy studies, he taught at Holy Cross College for a year.

The Jesuit made his philosophy and theology studies at Weston College, and following his ordination studied for two years at the Boston College School of Social Work from which he received a Master's degree in 1958.

On his return to Jamaica in 1958, Father Carter was assigned to the staff of Holy Trinity Cathedral in Kingston. He served there until late 1959 when he was appointed the first headmaster of Campion College which was due to enroll its first class in January, 1960. During his time as headmaster, the Bishop-elect served for two years as president of the Jamaica Catholic Educational Association. In 1964, he took up a new post as Rector of century-old St. George's College. He held this position until his recent appointment as Auxiliary Bishop.

Since Bishop Carter's seminary days his classmates and friends have predicted that he would be Jamaica's first native Catholic bishop. His personal charm and priestly zeal have long marked him as constituted for leadership.

A few years ago he indicated to a friend that he preferred to work with Jamaica's many poor. His year on the staff at Cathedral was his only time for the ministry full-time. His preparation in social work naturally prepared him for this work which he de-

sired, but his talents and the needs of the diocese called him to other important fields.

One of his fellow Jesuits, who taught at Campion College when the Bishop elect was headmaster, said recently, "I never felt that I was working for Father Sam — I was always working with him. And no matter how hard I worked, he worked twice as hard."

Bishop Carter's father died when he was a child, and his mother raised the seven children herself by a ship's chandlery—supplying fresh fruits and vegetables to ships in Kingston Harbor. One of his sisters, Doctor Mary "Queenie" Carter, a gynecologist-obstetrician, is almost as well known in Kingston as the Bishop himself. Another sister, Daisy, a nurse once ran a maternity hospital in Kingston. His sister Louise works for a diplomatic embassy in Washington. His only brother, Stanley, is an overseer at the Machado Tobacco estates in Jamaica. Two other sisters, Mae and Katie, are married and living in New York.

Father Carter has just been appointed pastor of Holy Cross parish in Kingston, the parish in which he grew up. As a youngster he was an altar boy in the parish and during his teen-years was master of ceremonies for the parish.

While in high school he joined a sodality founded by Fr. Joseph Krim and later taken over by Fr. John Peter Sullivan, who is well-known as the founder of the credit union movement in Jamaica. The first credit union was the Sodality credit union, limited to the members of the sodality. A number of the original members of the sodality and sodality credit union have become leaders of Jamaica: G. Arthur Brown, Financial Secretary of Jamaica — the highest civil service post; and Fr. Maurice Feres, deputy headmaster of Saint George's College, to mention only two.

During the final weeks of the last session of the Vatican Council, Bishop McEleney invited Bishop Carter to

Rome so that he would have some first hand knowledge of the Council, which Bishop McEleney had found to be an informative experience in his own life. His trip to Rome gave rise to rumors, even on the front page of the "Daily Gleaner" that Bishop Carter was to be consecrated a bishop in Rome. The editor, it appears, had read the mind of the Holy See.

The diocese of Kingston encompasses the entire island of Jamaica (approximately the same size as Connecticut) as well as the Cayman and

Turks Islands. Catholics number some 100,000 about seven and a half percent of the population. Bishop McEleney became Vicar Apostolic of Jamaica in 1950, and in these years the Jamaican Church has been progressive and dynamic, active especially in the field of liturgy and ecumenism. Kingston was raised to the stature of diocese in 1956. About 100 diocesan, Jesuit, Passionist, and Franciscan priests serve the island.

by E. MADDEN, S.J. AND
C. M. BUCKLEY

NEGRO PRIESTS AN ANALYSIS

The *Divine Word Messenger* has received notices of five ordinations of U. S. Catholic Negro priests for the year 1966. This sum, if all reports are conclusive, is the smallest number of ordinations of this group since 1954 when there was only one. One of this year's addition to the U. S. Catholic clergy is diocesan, a member of the Buffalo Diocese; one is a Divine Word Missionary; one a Holy Ghost Father; one a Franciscan; and one a member of the Third Order Regular of Saint Francis of Penance — Province of the Most Sacred Heart of Jesus.

The total number of Negro priests to date for the U. S. now stands at 164. Of this total the greatest number of ordinations is to be found in the period from 1960 to 1965 with an all time high of 15 appearing in 1961 and again in 1965.

Of particular interest in the statistics of U. S. Catholic Negro clergymen the following points are noteworthy:

1) More Negro diocesan priests have come from the Archdioceses of New York and Chicago than any other diocese.

2) The Divine Word Missionaries outrank with Negro membership other religious orders or congregations.

3) Louisiana surpasses all other

American states in supplying Negro vocations to the priesthood.

4) The present unfinished decade already numbers more vocations than the past decade.

5) Negro priests, living and dead, tally 187.

6) Among Negro priests, since the first ordination in 1854, eighteen deaths are known to have occurred.

Diocesan Negro Priests. Forty-six or 28.05% of Negro priests are diocesan. Of 152 dioceses (listed in the Catholic Directory) 24 claim one or more Negro priests. Two U. S. Catholic priests, it seems, are attached permanently to foreign dioceses. The archdioceses of New York and Chicago are leaders with 6 and 5 Negro diocesan priests, respectively. Other distributions may be found in descending order in Chart I.

Chart I
Distribution of U. S. Diocesan
Negro Priests

Name of Diocese	Number of Priests
New York	6
Chicago	5
Camden	4
Brooklyn	3
Lafayette	3
Alexandria	2

Boston	2
Buffalo	2
Raleigh	2
Atlanta	1
Baton Rouge	1
Cincinnati	1
Dallas	1
Detroit	1
Indianapolis	1
Lansing	1
Los Angeles	1
New Mexico	1
Omaha	1
Portland	1
Spokane	1
Trenton	1
Wichita	1
Youngstown	1
Fort-de-France	1
Port of Spain	1
 Total	 46

Religious Orders with Negro Membership. Of the 164 Negro Catholic priests listed in the *Divine Word Messenger* files for 1966, 118 or 71.95% are members of 22 religious orders or congregations.

Father Charles D. Burns, S.V.D. gives his interpretation as to the cause of imbalance of U. S. Negro religious priests and Negro diocesan priests in the editorial of this issue on page 100.

Distribution of Negro membership in religious orders is shown in Chart II.

Chart II Religious Orders With Negro Membership

Name of Order	Abbreviation	Number
Divine Word Missionaries	S.V.D.	56
Benedictine Fathers	O.S.B.	17
Josephite Missionaries	S.S.J.	10
Franciscan Fathers	O.F.M.	4
Holy Ghost Fathers	C.S.Sp.	4
Friars Minor Conventual	O.F.M.Conv.	3

Atonement Fathers		
	S.A.	2
Blessed Sacrament Fathers		
	S.S.S.	2
Crozier Fathers		
	O.S.C.	2
Capuchin Fathers		
	O.F.M.Cap.	2
Edmundite Fathers		
	S.S.E.	2
Jesuit Fathers		
	S.J.	2
Passionist Fathers		
	C.P.	2
Redemptorist Fathers		
	C.S.S.R.	2
Claretian Fathers		
	C.M.F.	1
Maryknoll Fathers		
	M.M.	1
Precious Blood Fathers		
	C.P.P.S.	1
Sacred Heart Fathers		
	S.C.J.	1
Salvatorian Fathers		
	S.D.S.	1
Third Order of Penance		
	T.O.R.	1
Trappists		
	O.C.S.O.	1
White Fathers		
	W.F.	1
 Total		118

Of the 118 religious priests ordained, 56 are Divine Word Missionaries. This congregation has also partially educated 27 of all Negro priests considered in this data. The Jesuits and Josephites were the first groups to claim Negro priests. The former group has two living priests, and the latter has 10, ranking after the Benedictines who have 17.

Selection of Data. Statistical data presented in this summary were compiled from the literature available and questionnaire forms mailed to newly ordained priests. The DIVINE WORD MESSENGER will be grateful for correction of error in the statistics offered.

President LYNDON B. JOHNSON Endorses Brotherhood Spirit of SY ROSENTHAL

The Sy Rosenthal Memorial Gym campaign got a powerful publicity thrust thanks to 'Ole' Sy's former shipmate, Albert Feller. Al is now Commander of a New York post of the Jewish War Veterans of the United States. Al's DIVINE WORD MESSENGER article was read enthusiastically by Administrator of Veterans Affairs, William J. Driver. Mr. Driver in turn called the Sy memorial gym project to the attention of President Johnson.

At the request of President Johnson, Mr. Driver wrote to Commander Feller: "Dear Commander Feller: The President has asked me to reply to your thoughtful letter inviting support for the brotherhood activities of Sy Rosenthal and Reverend Charles D. Burns. I am pleased to do this, and to add my appreciation to that of President Johnson for the gains in racial and religious tolerance, and acceptance of the physically handicapped, which the work of these two men has so splendidly accounted for."

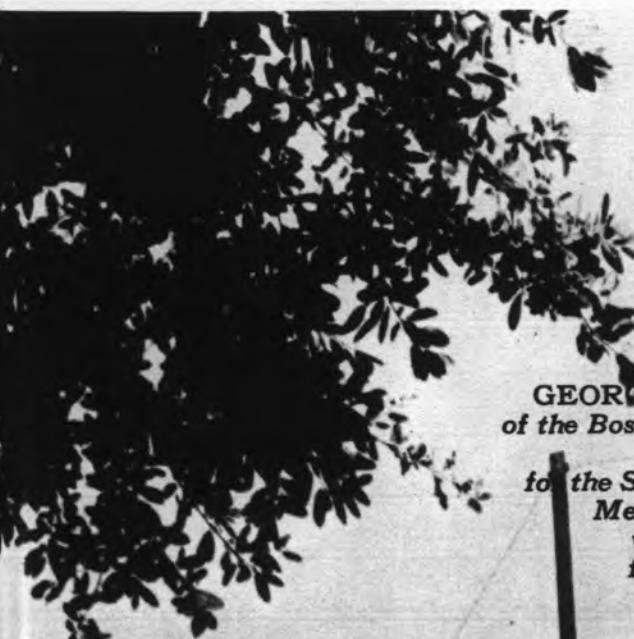
"The President has said, 'Americans of all races and creeds and walks of life must join hearts and hands to stay the poisons which threaten our nation's life.' Mr. Sy Rosenthal, the ex-big-league baseball player, and Reverend Charles D. Burns, the Catholic missionary priest, have placed themselves squarely athwart further progress of this threat. They have joined hearts and hands in an expression of the ecumenical spirit we can all emulate and admire."

The President's message as well as the contents of Albert Feller's DIVINE WORD MESSENGER article were professionally cast in a ten minute radio script entitled, "Salute to Sy Rosenthal." The program was released to 2500 radio stations throughout the country by the Veterans Administration Information Service, Washington, D.C.

We, Divine Word Missionaries, extend sincerest thanks to the Veterans Administration Information Service for the beautiful tribute to "Ole" Sy.

Financial gifts for the Sy Rosenthal Memorial Gym should be forwarded to:

Sy Rosenthal
Sy Rosenthal Memorial Gym Fund
West Roxbury V.A. Hospital
West Roxbury, Massachusetts 02132



GEORGE SCOTT
of the Boston Red Sox
goes to bat
for the Sy Rosenthal
Memorial Gym
with a check
for the drive.



THE DOMINICAN RURAL SISTERS

by
Charles D. Burns,
S. V. D.

The Diocese of Lafayette in Southwest Louisiana can boast of one of the most avant garde congregations in the United States. The Dominican rural sisters are nestled away along Vermilion Bayou off Highway 35 one mile south of Highway 14 as it stops, shifts and starts through Abbeville, Louisiana.

Visitors to Our Lady of the Bayou Convent, 1318 South Henry, are likely to be run down by the sisters at some intersection in the towns of Abbeville,



Our Lady of the Bayous Convent.

Lafayette or Mamou. One can catch glimpses of them bowling down Highway 167 between the towns of Lafayette and Abbeville. When one knows their mode of operation, the sisters invariably will be found at most important community meetings in the cities of Lafayette, Abbeville and Mamou.

The spirit of renewal is so much in evidence among the sisters that though in complete agreement regarding the end of their work — the Christianiza-



Sister Ann Catherine, social worker advisor with Southern Consumers Cooperative's Project Headstart, in session with Mrs. Dolores Schulyer, S.C.C., secretary, and Alfred McZeal, S.C.C., sales supervisor.

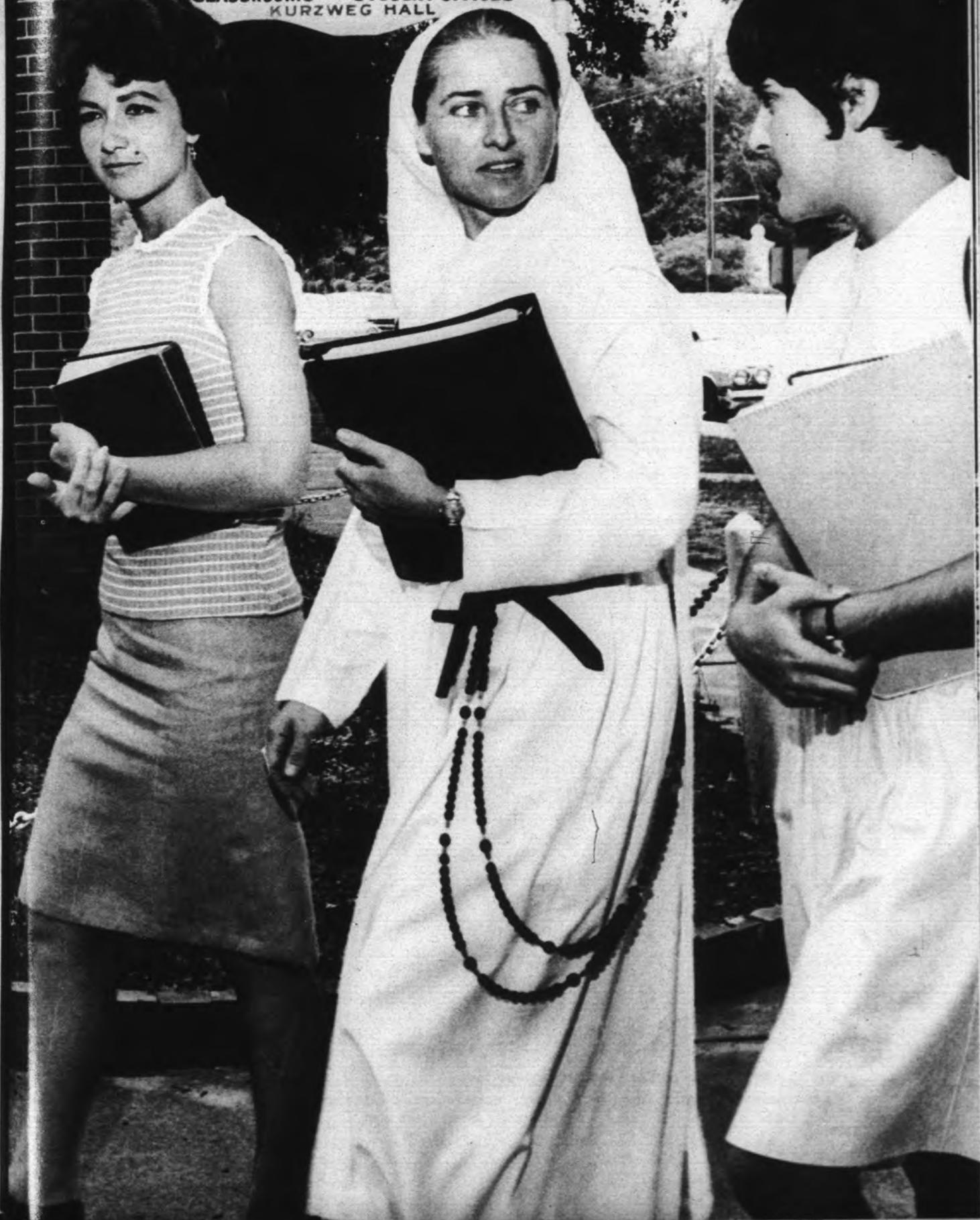
tion of total communities — they are at variance among themselves with regards to approach. Is it necessary that all members be professionally trained with degrees or does professional training create barriers to purposeful iden-

Sister Mary Francis, a student in earne at the University of South Louisiana in Lafayette La

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Sister Paul Etienne playing her day by ear for Christ's best interests.

tification with the community. Does the religious habit hinder or aid the apostolate. How get across to pastor that they want to be part of the total parish mission and not only salaried and proficient catechists, social workers, and teachers. These and other relevant questions are topics of weekly give-and-take-sessions within the sisters' congregation.

One most admirable feature of the congregation is its policy of working with both the Negro and white community. The sisters serve as a bridge between segments of both communities. Rather than belabor the obvious for native Southerners, suffice it to say that priests and sisters working among Negroes exclusively are labeled as "the pastor and/or sisters for the Colored." Sometimes these priests and sisters are given a sequel evaluation, "therefore second best and not good enough for whites."

The advantage of total community identification enabled the sisters to work with integrated groups as early as 1953 in Grosse Tete, Louisiana. No



By identifying with Negro and white communities, the Sisters have proven to be an invaluable social link for the two races in some Southwest La. communities.

nean accomplishment this for big heads and little minds stereotype many rural southwest Louisiana communities. In 1958 when hurricane Hilda devastated southwest Louisiana communities the sisters of Our Lady of the Bayou convent housed, fed and clothed both races. Unified by common tragedy, the two races were equally charitable within the convent alleviating each others body and mental discomforts.

One aspect of community life agreed upon by the Dominican rural sisters is the leavening, inspirational and guiding role of sacred scripture in their personal spiritual development and apostolate work. All the sisters incorporate a half hour of direct or related scripture reading in their daily schedule. The Dominican rural sisters play their day by ear. A sister isn't liable to quit a meeting featuring a decisive community election because it's choir time in the Bayou. The divine office is prayed in choir if possible at times stated by the local superior. Members are also expected to profit by two hours of spiritual study weekly.

Because the Dominican sisters approach their work with maturity, and emphasize personal responsibility in every aspect of their community life, and apostolate, aspirants need be mature and capable of exercising personal responsibility. Ideally the sisters would prefer young women of college background or some years of college achievement. It would be pointless to define a preferred educational background on the part of aspirants to the community. If one's profession can be beneficial to community life one can aspire to a life of religious dedication with the Dominican rural sisters while exploiting one's talent for God in the service of others. The congregation would go along with Father Valentine, O.P., who deftly stated: "What matters most in the apostolate is a willingness to be used rather than an inner conviction that we have something to contribute."



NOVENA to SACRED HEART

August 25 - Sept. 2

Sept. 29 - Oct. 7

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zone _____

State _____

Intentions _____

Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

Yes

No

Archbishop Joseph Kiwanuka; New Bishops and Priests



Archbishop Joseph Kiwanuka, W.F.

Archbishop Joseph Kiwanuka, W.F. of the Rubaga Archdiocese died in Rubaga February 22 at the age of 66. Consecrated a bishop by Pope Pius XII on October 29, 1939, in St. Peter's Basilica Archbishop Kiwanuka was the dean of the African Episcopate. He was ranked as the first Negro African bishop of the Latin rite in modern times.

Joseph Kiwanuka was born of Catholic parents on June 11, 1899 in Naki-rebe, a small village in Uganda. He was a blood relative of the 22 saints of Uganda who were slain for the Faith in the latter part of the last century. He was ordained to the secular priesthood on May 26, 1929 and pronounced vows in the missionary society of the White Fathers in 1933. He was the first African White Father.

Bishop Christian Bakpessi.

Bishop Christian Bakpessi, 42 years old, was born in Yade-Bau, Togo West Africa.

He was ordained to the Holy Priesthood on December 21, 1952 in Rome while completing his last year of theological studies at the Pontifical Urban College. He acquired the degree of Licentiate in theology from the same institution in 1953.

The youthful Bishop was consecrated Bishop of Sokode, Togo, on December 5, 1965, in Rome.

The Diocese of Sokode has some 390,000 inhabitants of whom only 40,000 are Catholics.

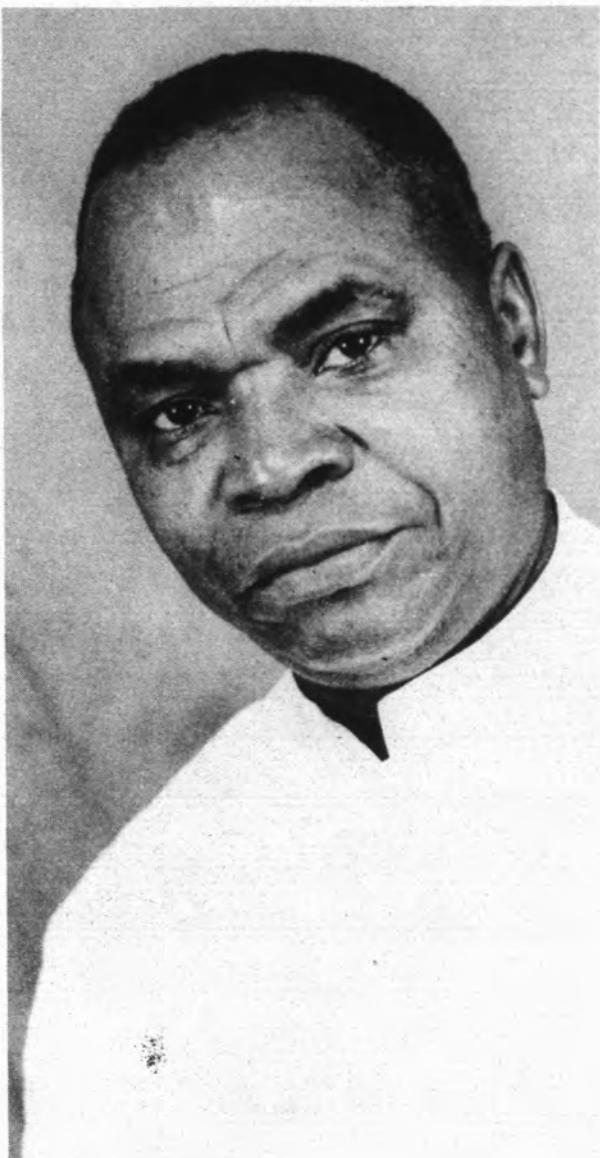


Bishop Benedict Gassongo.

Bishop Benedict Gassongo was consecrated on October 10, 1965 in the chapel of the Propaganda College Rome, by Cardinal Gregory Peter Agagianian.

The new African bishop, born in 1910, will serve as Auxiliary Bishop of Fort Rousset Diocese, Congo (Brazzaville). He was ordained to the priesthood in 1946.

There are 100,000 Catholics among the more than 300,000 souls in the diocese. Forty foreign and eight local born priests labor in the diocese.



Other African Bishops named by Pope Paul VI, but whose photos are now unavailable are:

- 1) The Most Rev. Rafael Nze Abui, Bishop of Rio Muni, Spanish Guinea (1965).
- 2) Francis Arinze, Auxiliary Bishop of Onitsha, Nigeria (1965).
- 3) Louis Mulindwa, Archbishop of Bukavu, Congo (Leopoldville). Consecrated March, 1966.
- 4) Dionysius Tapsoba, Bishop of Uahiguya, Upper Volta. Appointed March 15, 1966.

Bishops of African descent now total 84. Five of them are from the Americas.

NEW PRIESTS



Rev. John E. Francisco, C.S.Sp.

Rev. John E. Francisco was ordained a priest in the Congregation of the Holy Ghost in a ceremony Saturday, June 4, at 10 a.m. in St. Francis Xavier Cathedral in Alexandria, Louisiana, with Bishop Charles P. Greco, D.D., officiating.

Father Francisco offered his first Mass June 5 at 11 a.m. in Holy Ghost Church, Marksville, Louisiana.

The ordinand, son of Mrs. Corona Francisco of Marksville, attended Holy Ghost elementary school and seminary in Ann Arbor, Michigan. He attended the novitiate in Richfield, Connecticut, for one year before going to Duquesne University in Pittsburgh, Pennsylvania, for four years. He has been attending major seminary in Ferndale, Connecticut, for the past four years and will return to the seminary for one more year of study following his ordination.

Rev. Stephen Lyke, O.F.M.

Rev. Stephen Lyke is a native of Chicago, born there February 18, 1939. The youngest of two brothers and three sisters, the young Franciscan was a convert at the age of ten. Prior to attendance at St. George Elementary School, Father Lyke attended various public schools. Before his philosophy studies at Our Lady of Angels Seminary, Cleveland, Father Lyke attended St. Joseph Seminary High School and College.

Stationed at St. Joseph Seminary, Teutopolis, Illinois for theology, he was ordained June 24, 1966 at St. Francis of Assisi Church, Teutopolis, Illinois by Most Rev. William J. O'Connor, D.D., Bishop of Springfield, Illinois.

There were eleven concelebrants at his first Mass in his home parish, St. George. The music of the Mass was accompanied by three guitars and a banjo. "It was a 'low' Mass with maximum participation."





REV. DANIEL PORTER

*by Richard Williams, Jr.
Memphis, Tennessee*

NEW PRIESTS

Rev. Daniel Porter, son of Mr. and Mrs. Chester Porter, 317 West Utah, Memphis, Tennessee was ordained a priest May 21, 1966 for the diocese of Buffalo. The Most Rev. Stanislaus J. Brzana, D.D., auxiliary Bishop of Buffalo, New York bestowed the office of priest upon the cleric in the new cathedral of St. Joseph's in Buffalo. Rev. Porter's first Solemn High Mass was celebrated in Sacred Heart Church, Niagara Falls, New York, May 22, 1966.

Born March 21, 1931 in Memphis, Tennessee, Father Porter was educated in Memphis at Florida Street Elementary and Booker T. Washington High Schools. Many who knew the youth early linked him with the ministry due to his consistent Christian allegiance and the influence of his devout Baptist parents. After high school graduation, Father Porter entered Compton Junior College in Compton, California. The good influence of Catholic friends at Compton sparked Fr. Porter's historical inquiry of Catholicism. On subsequent entry into the Air Force he continued his religious investigations and after nine months cast his lot with Peter.

Formal, secular education was also continued during his three and a half year stint with the U.S. Air Force. At Fort Hood in Texas, Fr. Porter was third ranking graduate of a course in hotel management. Transferred to Holloman, A.F.B. in New Mexico, Fr. Porter studied accounting as a night student at New Mexico University. Offered an opportunity to enter officers candidate school at Lackland A.F.B., he declined due to his seminary intentions. For 14 months, Fr. Porter was assigned to special investigation duties in Washington, D. C. Upon discharge from Headquarters U.S.A.F., Washington, D. C., Fr. Porter enrolled at St. Philip Neri, a school for belated voca-

tions in Boston, Massachusetts. Background acquired here enabled him to pursue philosophy studies at Assumption Seminary, San Antonio, Texas. After a six months leave for reassessment of his vocation, Father Porter enrolled at Niagara University in New York. On advice of the bishop of Buffalo, he completed philosophy at St. Bonaventure Seminary in New York. Because the Buffalo Diocese began its own seminary, St. John Vianney, East Aurora, New York was the setting for theology.

Father Porter is the first Negro priest to be ordained from Memphis, Tennessee and the second from the state of Tennessee. The Late Rev. Benedict W. Spivey, O.F.M., has the latter honor. Born in Nashville, Tennessee, Rev. Spivey was raised in Chicago. On the twenty-seventh of August, 1964, Father Spivey died at St. Joseph Seminary, Teutopolis, Illinois, in the thirty-second year of his life, the ninth of his profession, and the third of his priesthood.

Father Porter's two years of advanced accounting, his first field in college, serves him well as administrator of Blessed Sacrament Church in Delevan, New York.

Father Porter aspires to be a specialist in Church laws regarding marriage. The hobbies of the young priest include radio electronics, amateur photography and ham radio. For the latter interest Father is licensed.

Rev. Melvin Stevens

Rev. Melvin Stevens, a young Canadian Negro will have been ordained August sixth. He is a member of the Scarboro Foreign Mission Society. The ordination took place in his home diocese of Yarmouth, Nova Scotia. The missionary will probably be assigned to one of the Scarboro Fathers' missions in December of this year.

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Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regrettably, to arrange for definite dates on which the Masses will be said or sung.

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Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

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I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

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Divine Word Missionaries,
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(All information is kept confidential.)



DIVINE WORD messenger

"SCASS — POST-CONCILIAR ANALYSIS
AND IMPLEMENTATION"

SISTER NATIVITY

SEPT.
OCTOBER
1966
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THE DIVINE WORD PUBLISHING COMPANY

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DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

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COVER PICTURE:

KoAh Soong, a fisherman's son
of Tapei, one of many polio
victims to profit medically by
the Tien Medical Center.

Other Pictures.

Staff or submitted.

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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The M E S S A G E

*from
Divine
Word
Missionaries*

THANKSGIVING

Every new day brings another occasion to give thanks to Almighty God. We single out a few outstanding examples in asking you to share our grateful, prayerful response:

We thank Bishop Richard O. Gerow for 42 years of sincere, fatherly solicitude in behalf of the education and ordination of our missionary priests. Moreover, under Bishop Gerow's leadership, the Catholic population in Mississippi grew from 31,264 in 1925 to its present 75,000. The number of priests now working in the state has grown from 63 to 220, churches and missions from 108 to 243.

We welcome Bishop Joseph Brunini, S.T.D., as apostolic administrator. His competence is well known to us.

With many thanks do we follow the steady recuperation of Joseph Sullivan of Lowell, Massachusetts, a personal friend and generous benefactor. Joseph Sullivan has prolonged the life of the "Messenger" at personal financial loss.

We give thanks to the many personal friends of Sy Rosenthal who in the month of October around the Boston area generously publicized the gym drive. Eagerly we await Sy's visit to the Bay for the dedication of his gym.

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Father Joy was ordained December 20, 1962 in Rome, having completed his studies at the North American College. Father Joy is presently assigned to parish work in Washington, D. C.



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During the weeks of October second and ninth, the Sy Rosenthal Memorial Gym drive received saturation news coverage in the greater Boston area.

Sincerest thanks is due "Ole" Sy, who despite great physical suffering weathered every opportunity to get the gym in the news! An old friend of Sy's, Al Sherman, through Arthur I. Moger, was responsible for the first TV news break on station WHDH. Thru the courtesy of radio station, WNAC, Sy and Fr. Charles Burns, S.V.D. also made the Fred Gale show.

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SCASS CONVENTION

"POST-CONCILIAR ANALYSIS AND IMPLEMENTATION"

A seminarian of the year of Our Lord 1966 has the glorious privilege and challenge of completing his priestly preparation and beginning his priestly duties in the post-Vatican Council II era of Christian history.

The Council of Trent set the program and attitudes of the Church for 400 years. Vatican Council II, we devoutly pray and hope, will set the program and the attitudes of the remaining years of the Church Militant on this earth.

We are gathered here together under the patronage of the Most Reverend Archbishops and Bishops, Right Reverend Abbots and Very Reverend Religious Superiors of the ecclesiastical provinces of New Orleans and San Antonio to discuss the theme of this year's meeting, "Post Conciliar Analysis and Implementation."

Our two provinces geographically are among the largest in the country, spreading from the eastern boundary of Alabama to the western boundaries of Texas, and from the Gulf of Mexico to the upper borders of Oklahoma. We possess in our two provinces a grand mixture of ethnic, cultural and religious backgrounds.

Religion-wise, we spread from dioceses with some of the lowest percentages of Catholics in the general population to the most Catholic dioceses in the United States — Lafayette, Louisiana, and Corpus Christi, Texas. A vast number of our people are of Spanish, French, Negro, Indian and Anglo-Saxon racial strains, and a goodly sprinkling of many other peoples of varying national origins.

In our two provinces there are ap-

KEYNOTE ADDRESS DELIVERED BY THE MOST REVEREND JOSEPH B. BRUNINI, APOSTOLIC ADMINISTRATOR OF NATCHEZ-JACKSON, AT THE 18TH ANNUAL CONFERENCE OF THE SEMINARIANS' CATHOLIC ACTION STUDY OF THE SOUTH, DIVINE WORD SEMINARY, BAY ST. LOUIS, AUG. 15-18, 1966.



The Most Rev. Joseph B. Brunini, S.T.D.

proximately 26,000,000 of God's people. Among these are 3,440,820 Catholics. Accordingly, our two provinces have a Catholic population of 13 percent to the total population. In our two provinces, there are 18 Colleges and Universities with student enrollment of approximately 18,000. Within our two provinces we have 34 Seminaries for the training of diocesan and religious priests, with a total of approximately 2600 seminarians.

The leadership among our Archbishops and Bishops and Religious Superiors is of the highest caliber. The Church has dipped into its treasure house of great men to bring two Metropolitans to our area from the Pacific and the Atlantic coasts. In Archbishop Lucey of San Antonio we have the greatest champion of social justice ever to grace our American hierarchy. He

is a veteran who has pointed the way and given aggressive leadership all his priestly life.

From the Atlantic coast the Church has given us the youthful Archbishop Hannan. Trained by the eminent Archbishop O'Boyle and the many other people who have touched his life, he brings to our deep southland intellectual acumen, sound spirituality and vigorous leadership so badly needed in these days of "aggiornamento." One has only to name the other chief shepherds of our two provinces to appreciate their abilities and to illustrate that the people of God of all national origins resident in our two provinces have produced godly leaders. I give them to you in order of seniority: Archbishop Toolen, Bishops Gerow, Gorman, Fletcher, Danglmayr, Greco, Caillouet, Nold, Reicher, Schexnayder, Leven, Morkovsky, Reed, Tracy, Drury, Boudreaux, De Falco, Perry, Tschoepe, Vath, Madeiros, Harris, and your humble speaker.

Like school graduations, the closing day of Vatican Council II could well have been termed Commencement Day! For on that date the people of God commenced to live under the spirit of this great Council. Some laws were decreed at the Council. These are now in the process of implementation. However, the challenge that calls for the deepest analysis and implementation is the *spirit* of the Council.

The spirit of the Council is of course LOVE. Love of God and love of neighbor — the love proclaimed by Jesus Christ when He told us the first and greatest commandment is "Love the Lord thy God" and the second is like to the first "Love thy neighbor as thyself."

The spirit of the Council is a spirit of poverty, of collegiality, of openness, of dialogue. If we, as Bishops, as priests, as future priests are to respond to the challenges of the Church today, then we must make ours this spirit of Vatican II.

The world is tired of hatred. Tired

of the hatred that engenders wars, tired of the hatred that pits neighbor against neighbor; religion against religion; nation against nation; race against race; the hatred that murdered seven million Jews; the hatred that splits the world into cold and hot war camps. The world is ready to try Jesus' rule of love. It is up to us Christians to give the world the bread of love and not the stone of hatred. First of all, we Christians must learn to love one another — to go back to those days when the mark of a Christian was summarized in the expression "See how they love one another." This is the basic "spirit" of Vatican Council II.

We must learn to love every one of God's children. This exhortation we find enunciated in the great condemnation of racial, religious, and nationalistic prejudices. This love must be expressed in deeds, not words.

The spirit of poverty, "Blessed are the poor in spirit for theirs is the kingdom of God" must be manifest in the Church. The wealthy must share their wealth with the poor. Unfortunately, the wealthy of the world today become wealthier and the poor become poorer. The greatest economic problem facing the world today is the development of our abundant resources, which are given to us by the generous hand of God and the proper distribution of the world's goods and services.

The spirit of service was well illustrated by Pope John and Pope Paul in their insistence on their role as "servant of the servants of God," and by Pope Paul's ceaseless efforts to serve the cause of world peace.

Collegiality is a great force of the contemporary Church. The fact of mutual responsibility for the Church's work has been illustrated by the work of the Council itself, and is being manifested at the levels of diocese and parish as well. It is a concept new to most of us, but old in the tradition of the Church.

Then, there is the spirit of humility — "Learn of me for I am meek and

humble of heart," said our Divine Redeemer.

Next, the spirit of forgiveness — "Forgive us our trespasses as we forgive those who trespass against us," as Jesus taught us to pray.

All of these things have been seen before "obscurely as through a mirror" but Vatican Council II has enabled us to see them "face to face."

If the Vatican Council is to bear much needed fruit, there must be a spirit of openness, of communication, of dialogue. Only one anathema came out of Vatican Council II, and it reads as follows: "Whosoever says that the windows of the Church must be closed and sealed, let him be anathema."

You young men, our treasured seminarians of 1966, will go out into a world of three billion people. Of these three billion, only one billion profess the Christian faith. For every one person who says in 1966, "I believe in Jesus Christ, I believe He came down from heaven, forgave my sins, died for me, and opened the gates of heaven for me. He is my personal Redeemer", — for every person who says this there are two who stand up and say "I know not Jesus Christ. He is not my Redeemer!" Of the one billion Christian people in the world today, only six hundred million, or twenty percent of the world's total population, possess the fullness of Christianity, which is our Catholic faith. Another eleven percent belong to the Protestant Churches and two percent to the Orthodox Christians.

One-half of the world's population today is living behind the iron and bamboo curtains. The Communists and the Mohammedans have done a better job than we Christians. At one time Christianity embraced practically all of the civilized world. We Christians have failed badly and things will necessarily get worse before they get better. If we Christians do not go down from thirty-three percent of the world's population to about twenty

percent, if we Catholics are not reduced from twenty percent to about twelve percent, in the years to come, we will be very fortunate, very lucky and very blessed. You young men will spend your lives as religious leaders in the final third of this great twentieth century. In your priestly lives — according to demographers by the year 2000 — you will see the world's population double to include six billion people. By the year 2000 you will be in the zenith of your religious leadership.

The same experts tell us that one-sixth of all the people born since the time of Adam and Eve are alive today. This means that one-sixth of all the people that Jesus Christ died for since the time of Adam to the year 1966 are now living, ready for us to preach to them the good news of Christianity. This is our tremendous challenge! The biggest job in the world today is not to get a man on the moon, but to get three billion people into the celestial courts! We cannot have business as usual. We must move forward under the inspiration of Vatican Council II.

The great power of the Church as she faces these rough and tumble days ahead of us must be based on a devout, self-disciplined, well trained, effective, zealous priesthood. The Church knows that she has no divine mandate for a celibate priesthood, but it is clear that the Church could not meet her challenges in our two great provinces, or throughout the world, without priests unentangled with family requirements. Recently, a Protestant spokesman stated that only a celibate clergy could remain in our inner cities, that the minister with family responsibilities could not survive.

We are proud of the leadership given in our two provinces by our Archbishops and Bishops and other Religious leaders in securing social justice for our minority groups. The time for speech in the securing of justice is over — the time for action is now! We must teach those who seek "white

power" and those who seek "black power" that the only way to social justice is through the power of LOVE.

On the other hand, we must not be satisfied with the mere issuance of statements. The most significant directive in Pope John's great encyclical "Pacem in Terris" states that not only does every man have the right to individual liberties but that he has furthermore the *duty* to work for these rights.

The mentality of the Council of Trent was a siege mentality. The

Church had been pushed back into its innermost ramparts, but now Vatican Council II has committed the Church to the offensive. We will leave our safe retreats and move out into the world of today. An army on the move can expect more casualties than an army entrenched in a fort, but victories are never won in forts!

We will "launch out into the deep". We are on the move by land and by sea. May we, by word and example, bring the Gospel to all of God's beloved people.

Constitution on the Church

by **VERY REV. JOHN J. KING, O.M.I.**

The dogmatic constitution "Lumen Gentium" is without doubt the jewel of Vatican II. In his picturesque way John XXIII said that he would like the council "to shake the dust of Constantine off the throne of Peter." In his remarkable address at the opening of the second session, Paul VI observed that while the church could not be accused of any substantial infidelity to the thought of Christ, still she must reform herself by removing those defective things which she had accumulated throughout the centuries and so exhibit her authenticity and fecundity by re-emphasizing a more exact conformity with her divine model, Christ. The whole of the council has tended toward this objective. "Lumen Gentium" is the source from which much of the other teachings of the council flow. It is important first of all for what it teaches, but it is important also, enormously important, for the mentality and the spirit which it exhibits.

I don't propose to give a summary of its contents — this would be the work for your classrooms and private



Very Rev. John J. King, O.M.I.

studies. At any rate it would be impossible to do so here. Nor do I propose to reconstruct the evolution of this document through the council. This is interesting, very illuminating at times; but too must be the object of your detailed study. What I propose is a general overlook of the document, treating some of the more important parts of it and underlining how they differ from pre-conciliar views. This, I hope will lead us to a position where we can appreciate the spirit of this remarkable document and understand its implications in terms of post-conciliar belief and life.

In "Lumen Gentium" the church is a dynamic people who are on the march toward a perfect union with God. Since it has not yet achieved its definitive and perfect status, it is a people subject to imperfections and decadence. In short, it is in some measure a sinful people. But for all its imperfections, it is a people united to God, animated by the Holy Spirit; it is a people redeemed; it is the people of God. To appreciate the enormous import of this accent upon the dynamic nature of the church, it is sufficient to recall the condition of ecclesiology of the pre-conciliar years.

During the period between the first and second vatican councils, there was great progress made in ecclesiology. Scriptural investigations rediscovered one after another of the biblical images in which the church is described: body of Christ, bride of Christ, people of God, kingdom of God; the liturgical renewal emphasizes the active nature of this people; the ecumenical movement, in these recent years, has forced us to a more realistic consideration of the nature of christendom and the relation of the church to other christians and their communities. However, this renewal remained outside of what we could call the "official" ecclesiology — although this term is mis-leading. We refer to the ecclesiology which viewed the church first and foremost as a society — a perfect society. In

studying the church one turned first of all to philosophy for a definition of society and then applied this rigorously to the church. The unequal membership of this society was given supreme importance. Some possessed power, others were subject to this power. The supreme power was vested in the pope and shared by the bishops; the church was identified absolutely with the mystical body of Christ. I have said it is misleading to refer to this as the official ecclesiology. It was the natural outgrowth of Vatican I which had time to treat only of papal power — this was actually chapter twelve or thirteen of the original schema proposed to the council. Thus the papacy was presented out of context. This plus the defensive attitude adopted by Trent and the increasing juridicism of the church, led naturally to the development of an ecclesiology which was external, juridical, static. It was "official" in the sense it was proposed and strenuously defended by those in authority; but it would be wrong to think of it as official in the sense that it was imposed upon the body of catholic theologians. Given the history of the last 500 years, it was a natural



A Case for Celibacy—Fr. Edwin Cabey, S.V.D. proves his deftness with needle and thread as he darns the coat of Msgr. Alexander Sigur of Lafayette, La., (sitting on table second from left) during the conference. Envious onlookers are: (to the right of Msgr.), Fr. Donald Le Brun, S.V.D.; Bishop Harold R. Perry, Auxiliary of New Orleans holding the coat, and Very Rev. John Gasper, S.V.D., extreme right.

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and inevitable orientation; as we shall see, it still retains some value.

It was in this spirit that the original schema on the church was drawn up. It was discussed briefly in the first session and found inadequate. But what that brief discussion showed was that the dynamic, biblical concept of the church was actually the common view of the council fathers. This view was proposed by a limited number of theologians, yet it was remarkable to see how the bishops in general spontaneously accepted it. They were for the most part active men, who had not closely followed the theological development of pre-conciliar years; yet when they heard the church described as a dynamic people on the march, they immediately found in this view the expression of their own attitude toward the church.

Thus, the council's shift in emphasis from a static, societal concept of the Church to a vital, dynamic one has given a quite different orientation to ecclesiology. The accent is no longer upon a static structure. Rather the church is viewed as the point at which God's salvific activity inserts itself into human history. The activity is not simply something which is received into the church as into a receptacle. It is not merely a quality which specifies this society and distinguishes it from all others. It is the communication of a life which unites individuals to Christ and to one another; a life which cannot be calmly received and quietly lived; but a life, which because it is the life of the Son of God, must be expressed in action. It is the living of this life which makes the church in the highest sense the people of God. This is the life of faith in God and in his Christ. It is the life of love rooted in this faith. The emphasis thus is shifted from the structures of the Church to the person of Christ and a fundamental misorientation is corrected. Long years of externalism, juridicism, legalism are overcome. Bishop De Smedt's now-famous plea is an-

swered and triumphalism is renounced.

In thought and policy the church had come to make herself the center of things; to see her structures as eternal values in themselves. Her pilgrim status was obscured, and she saw herself too little as an impulse toward Christ and too much as a perfect society to which all of creation must conform. The excessively conceptual nature of theology tended to fix the realities of the church structure and it became an unshakeable block of granite moving through the ages without any necessity of accommodating itself to the changing times. We were not reminded frequently nor forcefully enough that in living our life within the Church it was Christ we were obeying, and it was to Him we were being gradually conformed. There is no doubt that the structures of the church were exalted because of the spiritual values which they contained and expressed; but the structures were so often isolated that the spiritual aspect receded more and more into the background. In our thought and our life we were separating the church from Christ. For example, in our theology of the mystical body we identified simply and completely the church as a visible society and the church as the mystical body; even in the encyclical "Mystical Corporis" of Pius XII, which is basically dynamic and deserves to be the object of our study still today, even here we get the impression that the visible structure of the church is a value in and for itself. Also, in sacramental theology, we had really a theology of vitality, a theology of grace quantitatively received rather than a theology of vital, salvific encounter with Christ. We now have a broader view.

But let me say with all the emphasis I can master, that this new orientation is not simply the rejection of the church as organized, visible, hierarchical and the assumption of the Church as vital dynamic and spiritual. Vatican II did not reject 20 centuries of theol-



**"But a young, committed christian can do no finer thing with his life than to answer Our Lord's call:
"Come follow me and I will make you fishers of men."**

ogy and christian life. It did not reduce church structures to meaningless relics of our forefathers short-sightedness. It corrected a one-sidedness, and we should be careful not to substitute another. But more of this later. Now let us consider some of the individual aspects of "Lumen Gentium."

THE CHURCH AS MYSTERY

In the first chapter, the council outlines the basic reality of the church: the church is a mystery. We should be careful with this word mystery. It doesn't signify directly something difficult or impossible to understand nor something vague or nebulous. Rather it signifies a supernatural reality which is expressed in human, visible, concrete forms. It signifies a complex reality which is at the same time spiritual and corporal, visible and invisible. Here is how the subcommission which wrote the chapter explained the word mystery to the council fathers when the text was presented to them for their consideration: "the word mystery does not simply indicate something unknowable or abstruse, but, as many today understand it, it signifies a divine transcendent salvific reality which is revealed and manifested in some visible way." Since the church is a mystery it follows that we cannot

completely grasp nor fully express its reality; but this is not the important thing. When we say that the church is a mystery we mean that it is a supernatural reality manifest in a visible way. We mean that the church is a sacrament and this is the name given to the church in the opening words of the constitution. This is what we must try to grasp: the church is neither simply spiritual nor simply a society; it is both. It is a true sacrament because its life, its spiritual value is symbolized and caused by its visible structure.

The council relates this mystery by using a multiplicity of biblical images. The church is a sheepfold, a vine; it is God's tabernacle. On earth the church is on pilgrimage, it is in exile and therefore it turns her attention toward heaven where Christ sits at the right hand of the father and where the church's life will one day be manifest in glory. The church is the mystical body of Christ, and the council gives this image a greater development, emphasizing that this body is "the setting in which the communication of Christ's life to believers takes place." Thus the text complicates without denying the teaching of Pius XII. He adopted the corporate, social sense of the term mystical body of

Christ. The church is a visible, organized, hierarchical society. It is Christ's because he founded it and animates it. It procures salvation and for this Christ communicates to it graces and gifts. This view is exact and found in St. Paul's epistle to the Romans and his first epistle to the Corinthians. But exegetes have emphasized another meaning of the term mystical body. We are the body of Christ because each of the faithful is united to the glorified Body of Christ which is the source of our redemption and salvation. We are united to Christ through baptism and the eucharist. The council has attempted to give an exposition of the term mystical body which embraces both of these applications of



Rt. Rev. Msgr. Alexander Sigur enthusiastically implements the decrees on the parish level for his audience.

the term. But in this second view, it is evident that the mystical body is not going to be coextensive in this world with the Catholic Church.

Mystical body and church are the same reality, but the terms express directly different aspects of that reality; these aspects are related to one another as spiritual life and sacrament. The council says: "By a significant analogy she (the church) is likened to the mystery of the word incarnate: the nature taken by the divine word serves as the organ of salvation, in a union with him which is indissoluble; in the same way, the social framework

of the Church serves the spirit of Christ, her life-giver, for his bodily growth." (section 8)

The most delicate part of this chapter is the attempt to relate the spiritual reality of the church to its invisible manifestation. Vatican II explicitly accepts the traditional teaching that there is but one church of Christ; that this church possesses unity, holiness, catholicity and apostolicity. It then says: "This church founded and organized in this world as a society has its existence in the Catholic Church under the government of Peter's successor and the bishops in communion with him, although outside her framework there are found many elements of holiness and truth, and they give an impetus to universal unity, in as much as they are gifts which belong to Christ's Church." (section 8)

This statement requires our close attention. It is a succinct statement of the mysterious nature of the Church. It is also an attempt by the council to describe the relationship between the sacramental and structural aspects of the Church. We have no more than a preliminary statement of that relationship; the council merely gives an orientation which will serve as a guide to theologians. This orientation comprises two elements. First: the society of those living the life of unity with the Blessed Trinity, the society of those who can be referred to as the mystical body, is the same reality as the Catholic Church. This is the one and only Church of Christ. Second: while the mystical body and the church are the same reality, nevertheless some distinction can be made between them in the existential and historical order. The perfect state of the church will be attained only in the world to come. You can see how these two elements complete one another. We completely destroy this perspective if we overlook either one. The first establishes the necessary starting point: that God's will, his corporate plan for salvation is realized only in the Cath-

olic Church. He wished to save man not individually but as a people and this is his people, the possessor of the word and the sacrament which he gave to men as their means of salvation. This people finds its corporate existence in and only in that sociological unity which the world recognizes as the Catholic Church. The second makes it clear that the people of God and the Catholic Church the mystical body of Christ and the visible framework of the church are not simply and absolutely identical. For outside the framework there are elements of holiness and truth; because they pertain to Christ's church they call for reintegration and are powerful stimuli and means of unity; because they exist outside the catholic church we cannot simply and without distinction say the catholic church is the mystical body or the catholic church is the people of God.

In fact in the last revision of the text this expression was avoided. Formerly the text read: "This Church founded and organized in this world as a society is the catholic church." It was changed to read: "This Church founded and organized in the world as a society has its existence in the catholic church." If the council had said simply "is" it would be difficult to understand how there could be elements of holiness and truth outside the church. "Is" expresses perfect identity and thus all outside the church would have to be looked upon as darkness and evil. However the expression "has its existence" indicates that the mystical body is realized in the church, the people of God find their corporate existence here. At the same time it enables us to understand how there can be positive christian elements outside her visible framework.

We must be careful not to get off the track here. I have encountered the impression that since the council the church is not sure of herself. That she no longer claims a special position for herself before God. Although this im-

pression can arise only from a superficial study of the council's position, it is nevertheless the beginning of a tragedy. Its practical effect is seen in the decline in the number of converts and in the apparently diminished zeal on the part of some priests to seek converts. Yet the council has explicitly reaffirmed her understanding of herself:

The sacred Synod's attention is chiefly directed to the catholic faithful. It relies on sacred Scriptures and Tradition in teaching that this



Conventioners at recreation:

"It is useless to pine after the peace and quiet of the good old days, for we shall not see those days again, nor should we have any desire to see them again."

pilgrim-church is necessary for salvation. Christ alone is the mediator of salvation and the way of salvation. He presents himself to us in His body, which is the church. When he insisted expressly on the necessity for faith and baptism, he asserted at the same time the necessity for the Church which men enter by the gateway of baptism. This means that it would be impossible for men to be saved if they refused to enter or to remain in the catholic church, provided that they were not unaware that her foundation by God through Jesus Christ made her necessary. (section 14)

It could not be otherwise. In recognizing the positive christian elements

which exist outside her, the church is attempting to foster the cause of Christian unity, not to sanction the existing disunity. Nor is the reception of individuals into the Church in any sense inimical to ecumenism — as the decree on ecumenism says: "However it is evident that the work of preparing and reconciling those individuals who wish for full Catholic communion is of its nature distinct from ecumenical action. But there is no opposition between the two since both proceed from the wondrous providence of God." (section 4)

The church has deepened her understanding of herself, but she has not broken with the long tradition according to which she proposes herself to men as the one true church of Christ. There should be no confusion here. It has been worth while belaboring this point a little because it seems to be that the highly nuanced teaching of the council has not always been clearly understood.

THE CHURCH AS PEOPLE OF GOD

The council has restored to an honored place the concept of the church as the people of God. The church is not therefore a collection of things; the laity is not merely the beneficiary of the activity of the hierarchy. The Church is made up of those who have been converted to the gospel; who have accepted Jesus as their Lord and Saviour, who have been united to Him through the sacrament of baptism and most perfectly through the reception of the Eucharist. The mission of bringing the world salvation is not restricted to those who are pastors, but is shared by all the people because all live by Christ's life; all have been incorporated into his body; all have come to share in his priestly prophetic and regal office.

First, this is a priestly people. It has as its task the offering of a spiritual sacrifice to God; this sacrifice is the offering of a Christian life, a life

which is holy, a life of active charity, a life which cooperates in the offering of the Eucharist. It is set apart from all other peoples by its priestly nature. It exists not for its own good, but to sanctify itself and to offer itself to God. We must not lightly pass over the deep meaning of the expression people of God. If it is honorable, it is also a challenge and an admonition. We do not enter it by reason of our humanity; but by reason of our humanity sublimated, purified, divinized, in the sacrament of baptism where we bury the old man, by our faith in Christ so that we judge no longer according to the norms of a purely human prudence. We lose nothing of our humanity and need leave behind no human value. In fact, when we become God's people, all things human are seen in their noblest and most sacred dimension.

It is a prophetic people, therefore it must carry the witness to Christ all over the world. It is impossible for this people as a whole to misunderstand or to err in the discernment of the faith. Their universal agreement is itself a sure sign of the content and meaning of our faith. This people give witness to Christ by sharing in the apostolate of the hierarchy, but there is in addition an apostolate which is specific to the laity. There is an area of human

(continued on page 152)



Rev. John H. Miller, C.S.C. — a most interesting topic — the Constitution on the Sacred Liturgy.

The TIEN MEDICAL CENTER

... A CENTER OF HOPE

by CHARLES D. BURNS, S.V.D.



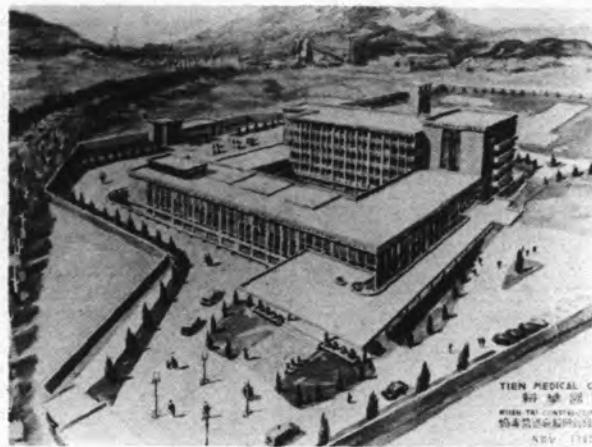
Buddhist leaders visiting Cardinal Tien at the S.V.D. Mission Center at Chia-yi

In the southern outskirts of Taipei, on the island of Taiwan, a team of dedicated men and women, clerical, religious and lay, are gathering to participate in a monumental project — a project of mercy which will bring hope and health to hundreds of thousands of people in the years to come — it is the Tien Medical Center. When the Tien Center is completed, it will include a general hospital of more than 250 beds, an eye clinic, a dental clinic, and facilities for obstetric and surgical cases, as well as for treatment of lung diseases. An outpatient clinic will care for hundreds of patients each day. Emergency first aid service will be provided without regard to cost. And a special pediatrics wing will treat children. In addition, a nursing school connected with the hospital will train the young men and women of the area for the future.

A new hospital such as this might not be a "monumental project" in countries where virtually everyone has

access to medical treatment. But in the area of Taipei chosen for the Tien Medical Center, there is no other hospital. Primarily a rural area at the present, there are more than three million people living in the region the hospital will serve.

In the whole city of Taipei, the largest industrial complex on Taiwan, there is now no Catholic hospital. Since 1952, there has been a Catholic hospital on the other side of the island,



The Tien Medical Center

but it is two or more hours away by train and even longer over the mountainous roads. And of the hospital facilities which do exist in Taipei, many of them are reserved for the military and for upper class civilians.

The Tien Medical Center then is the answer to a long-standing need. A Catholic hospital for Taipei was first proposed in 1958, and His Eminence, Thomas Cardinal Tien, S.V.D., began planning the medical center in 1960 when he assumed responsibility for the Archdiocese. In 1961, he purchased 10 acres of land within the southern city limits of the city, about 15 minutes drive from downtown Taipei. A crisis set in. In December of 1964, Cardinal Tien suffered a heart attack which eventually forced him into retirement by March of 1965. Having ceased his travels, the Cardinal's countrymen, including Buddhist leaders, visited him at his refuge, the S.V.D. Mission Center in Chia-yi, 180 miles south of Taipei. In March of 1966, Cardinal Tien's resignation was accepted. His successor, Archbishop Stanislaus Lokuang, D.D., was installed May 15, 1966, and the new spiritual leader advances the building program.

The present health of Cardinal Tien is much improved. He still suffers from arthritis, diabetes and a heart condition. Still very much interested in the hospital complex which he intended to dedicate to the patronage of St. Joseph, the Cardinal's present invaluable contributions to the financial drive are his sufferings.

When the call for a hospital staff was sent out, it was answered from all over the world. As a result, the hospital will be staffed by Salvatorian Sisters, a missionary order founded in Germany toward the end of the last century. Sisters now in Taipei have come from Germany, Austria, Ireland, England, Italy, the United States and China. The superintendent of the nursing school is from Belgium. The two surgeons on the staff are Chinese, now working in Europe and Singapore,

respectively, before returning to work in the Center.

Although the administration of the Center will be the responsibility of the Catholic Archdiocese of Taipei, qualified doctors of all faiths will be admitted to practice at the hospital. And patients will be treated without regard to race or creed.

Without waiting for construction to begin in the southern outskirts of Taipei, a mobile clinic movement was organized. The pilot project was Sacred Heart Middle School, where a typical village of Palihsiang was invited for medical consultation. Nurses and doc-



The Hospital is now fully framed. \$200,000 is needed to complete inside furnishings and equipment.



Archbishop Lokuang has an uphill struggle to complete his financial obligations.



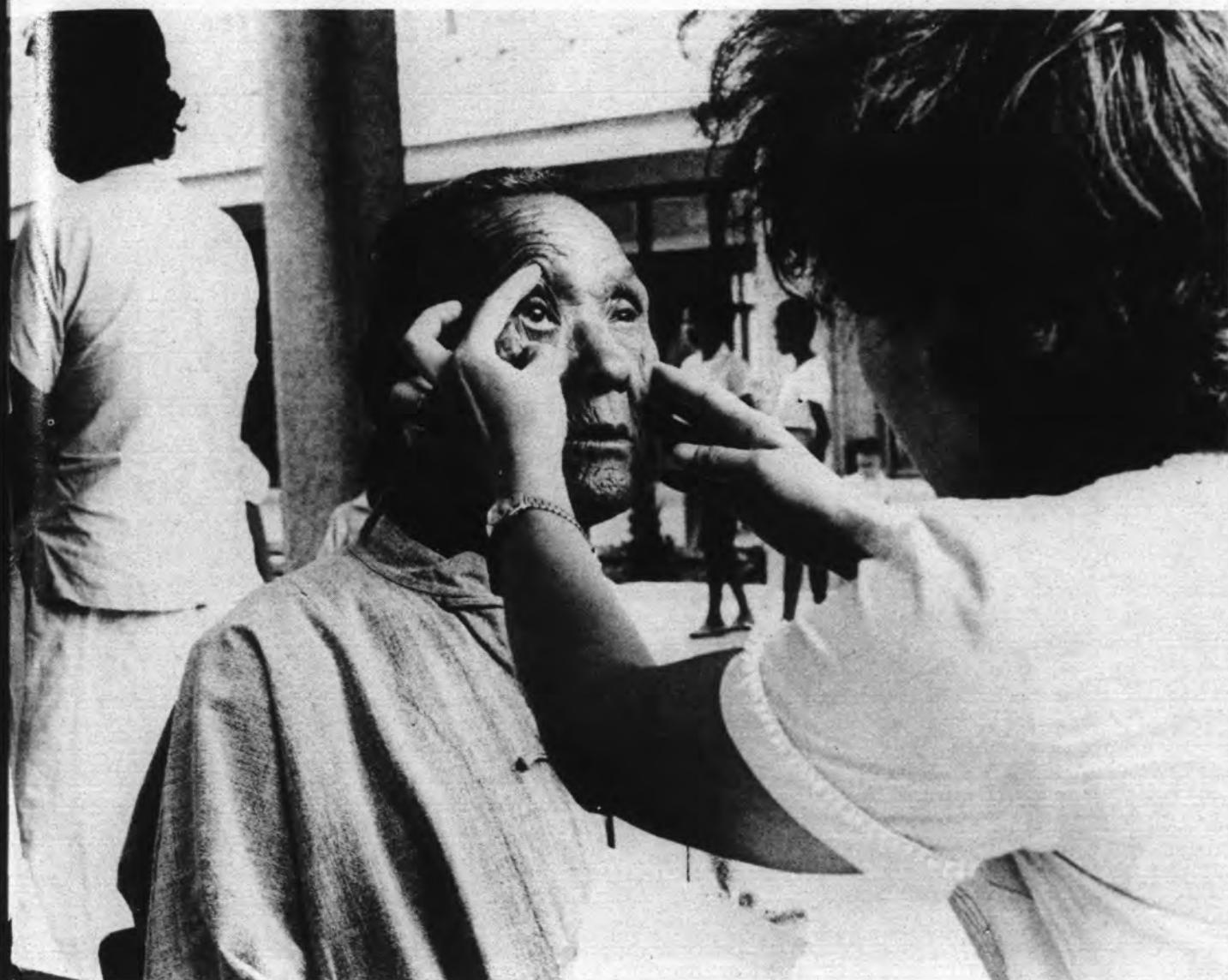
The Hospital will offer specialized care in pediatrics.

tors from various hospitals throughout Taiwan volunteered to give medical assistance to the rural poor. Dr. Yu of Veterans General Hospital headed the first volunteer medical program.

Two hundred souls were cared for on the first outing, 40% of whom were treated for eye infections. The medicine used during the first mission was donated by Pfizer and Company of Taiwan, an American subsidiary. As long

as funds are available to supply the medicine the Tien Medical Center will continue the mobile medical help to the rural poor.

Total cost of the first stage of the hospital will be nearly \$1.2 million. Loans and grants have been provided by MISEREOR, the German Bishops' Organization, and from individuals in Germany and the United States. Cardinal Santos of the Philippines like-



Eye infections are a universal problem among the world's poor as Dr. Yu of Taipei can testify. The hospital facilities will alleviate some of the pain.

wise has given generous financial assistance to the Center. However, nearly \$100 thousand must be raised to complete the first stage. That will leave the second stage to build, and loans to pay.

An ancient Oriental proverb says "A journey of a thousand miles begins with a single step." The first step has been taken, but there is still a long way to go to reach the final destination. Won't you help?

In addition to financial assistance, the hospital will need instruments, equipment of all kinds, and medicines. Donations of any of these items in the

future will be greatly appreciated.

If you wish to help the Tien Medical Center in any way, contact Rev. Bartley Schmitz, Secretary to Cardinal Tien, Mission Office, Techny, Illinois 60082. Father Schmitz has films and slides about Taiwan and the Tien Center for presentation at group meetings.

Donations to the Tien Medical Center may be directed to Rev. Francis Kamp, S.V.D., Mission Office, Techny, Illinois. Please make check payable to him, and direct that the gift is to be used for the Tien Medical Center. Contributions will be tax-deductible.



by O'RAY C. GRABER

Asked, "What is a sister?" Sister Nativity answers: "A sister is simply a person who has chosen to make herself available as sister instead of as wife and mother. She is certainly not different from other women except as people are naturally different. I think she should be poor, chaste, and obedient — but then I think all Christians should be that . . . I agree with St. Irenaeus that 'The glory of God is man fully alive' and that whatever promotes life or growth is good."

If Sister Nativity communicates differently from any sister you have ever known, stay awhile, she is different from most sisters you know. She is characteristic of the new nun, who is bent on getting out into the streets to share the lives of the people of the neighborhood.

Judged superficially, Sister Nativity will indeed be classified as a fad. One could hardly absorb her spirit and follow her in action without hoping, "Her spirit will stay, intensify in love, disseminate, and renew the hearts of faithful and unfaithful."

Right now \$42,891 is being spent by our government on an educational experiment at 1123 S.E. Seventh Street, Oklahoma City, Oklahoma! All this is the result of the determined efforts of a young farm girl from Hinton, Oklahoma, Elizabeth Heiliger.

One of her early dramatic remembrances is the absolute "nothingness" of the migratory workers. A baby was born one day to a migrant family and its only place for delivery was a cotton sack. Elizabeth saw this. She began to wonder why this had to be and ques-

tioned what she could do to help. An elderly tubercular man was left by his family to die in a cotton shed. Elizabeth saw this. She wondered why this had to be and questioned what she could do to help. One Christmas a small boy was struck with awe and amazement by a little French harp and a sack of hard candy given him by the community. Elizabeth saw this. She wondered why this had to be and questioned what she could do to help.

Soon Elizabeth began to realize that to help and understand the poor you must first know them. In order to do this, she and a girl friend spent several days living with a migratory couple in their shabby shack in Oklahoma City's river bottom area. This play-like poorness was lessened at will by visits to an aunt's home for baths and good food!

After completing high school, perhaps because of her mother's previous experience there, Elizabeth went to work at St. Anthony's Hospital in Oklahoma City. She soon became influenced by one of the sisters. Along with this influence was the tremendous inspiration she obtained from reading the story of the Sisters of Mercy founder, Sister Mary Catherine McAuley. After one semester in Oklahoma City University, Elizabeth took the veil and became a Sister of Mercy, February 1947.

After receiving her degree and completing her teacher training, Sister Nativity was assigned to St. Mary's School in Oklahoma City in 1951. The confinement of the assignment did not allow her to visit the homes of the children she was expected to help and she was not achieving her goal. Two years of this teaching caused her to request permission from the Mother Superior to live and work in poverty areas in order to know and understand how to help. Her request was refused. In an effort to alleviate her unrest, the Mother Superior assigned her to the Bishop McGuinness high school in Oklahoma City as a classroom teacher.

During the three years at McGuinness, integration became a national issue; and due to her success in working with a young Negro girl, Sister Nativity realized anew that she was too far removed from the people she earnestly wanted to serve and that her goal was not being reached. After six years of teaching, Sister Nativity, along with five other nuns, requested permission to live and work openly with the poor. They were refused.

In an effort to still her restlessness, Sister Nativity was sent to teach in New Orleans. After two years, she was reassigned to an integrated boarding school in Little Rock, Arkansas. Two years later she was back in St. Mary's in Oklahoma City.

During these unsettled times in Sister Nativity's life, some church leaders began to see the need to lessen some institutional restrictions, particularly with regard to ministries to the poor. Perhaps the miracle of this situation was that a real church situation developed which needed a solution. A small parish in a poor neighborhood was combined with a church whose membership was on a higher economic and social level. The poorer members



Johnnie Johnson, "A Christian, someone who believes in God, who prays, who does things for other people."



Interceding in behalf of a delinquent for readmission to school at the office of education in Oklahoma City.

of the community could not make this transition and were for all practical purposes left without a church and church school.

Bishop Reed, of the Oklahoma City and Tulsa Catholic Diocese, recognized this problem and consulted the Mother Superior as to its solution. About this same time, Sister Nativity was again requesting permission to work with the poor. In order to fill the void in the church, the Mother Superior at last granted Sister Nativity the freedom to leave her institutional assignment and to live and work with the poor.

Taking her few personal possessions, she moved to a church-owned frame house at 1121 N.E. Seventh Street, Oklahoma City. At last she was living with the poor. Released from the vows of her order, under Bishop Reed's spiritual guidance, she privately took upon herself the vows of "presence, acceptance, and voluntary poverty."



With Rev. Charles Dowell, Presbyterian minister, associate director of Oklahoma City's Community Action Program; Sr. Nativity's senior class at McGuinness High are exposed to a wholesome range of guest speakers who encourage Christian involvement.

(Sister has the traditional religious vows: poverty, chastity and obedience. The author uses his literary license.) Her immediate job was to make personal calls on church members. She soon identified a variety of very basic human needs among the members of the church. But they were not peculiar to her church members. These were needs shared by the majority of the members of the larger community.

In studying the community needs and its resources, Sister Nativity discovered the greatest void was in the education of its children. She saw the need to motivate children to stay in school. They needed individual help in tutoring. Obviously, they were not getting the necessary help in the home. A volunteer tutoring program was begun, and some thirty students started meeting daily in Sister Nativity's home. The children were at first unruly, uncooperative, and rude. Through much patience and work some degree of success was achieved. However, through the work of this school the need became apparent for some program with the very young child using the best educational methods available. Finally, after much discussion and research, it was agreed that the Montessori method for teaching preschool children would be the best approach for this area. Sister Nativity was influenced in this decision by her previous training and experience, and perhaps mostly, by a successful Montessori teacher, Miss Connie Scott. Father Edward Kelly, coordinator of Church antipoverty work, in the diocese of Oklahoma engineered the federal poverty grant to the educational experiment.

In order to bring her dream into being, Sister Nativity began to draw together various resources. She invited the support of the Negro and white communities, the Protestant and Catholic communities, the economically poor and the middle class. She believed this was the only way true human development would take place. This coupling of efforts needed a name. The appro-

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priate and descriptive name "LINK" was chosen for this effort. By this time the work of Sister Nativity and several associates was also becoming known as the "Seventh Street Project."

The Montessori School for culturally disadvantaged prekindergarten children became a reality in the fall of 1965 under the efficient direction of Father Edward Kelly and Miss Connie Scott. The school was to be only one of the numerous services and ministries of the Seventh Street Project. Whatever needs the children and parents of this community had were of interest and concern to Sister Nativity. She wanted to know the people and relate to them. And so it was not surprising that she befriended a fifteen-year-old boy, Johnnie Johnson. Johnnie is in many ways a typical youngster of his environment, but in some ways he is not, because he is the only one of his boyhood gang of two years ago who is not in the reformatory for Negro boys — although, he is on probation.

In a sense, Johnnie has two homes and a foster mother. In September, 1964, Sister Nativity became interested in him because of his lack of reading ability. She tried unsuccessfully to encourage Johnnie to attend special reading improvement classes at their center for about four months. Finally, in December she sensed a developing rapport. Now Johnnie sees her convent as a "home away from home." It was about Christmastime that Johnnie and some other boys happened to be at the home at lunchtime. They were invited to the table. Johnnie sat down but did not eat anything. He seemed to watch the others' every move. Two days later when he saw Sister Nativity he commented that the next time he came to her house he would eat with her. He did not know what to do with the utensils. He had not eaten at a table before. Later he was invited for lunch with two of his brothers. He seemed quite proud that he knew what to do and what utensils to use.

Thereafter, Johnnie seemed to be



"The glory of God is man fully alive and whatever promotes life or growth is good."

completely won over. Although Johnnie continues to have reading difficulties, he demonstrates considerable mechanical ability and artistic talent.

Recently, Johnnie won a scholarship award that would pay \$75 of a \$350 art course at the Midwestern Music and Art Corp. He couldn't come up with the rest of the money, of course, but some friends of Sister Nativity paid for the course at the Oklahoma Science and Arts Foundation and for his transportation to and from classes. Johnnie represents perhaps the most solid success of Sister Nativity's work with teen-agers. There have been failures too. One was the attempted formation of a youth group for about ten teen-agers. It worked well until one of the meetings got out of hand and ended in a free-for-all. Perhaps others will soon respond as Johnnie has. Johnnie says he wants to become a Christian; an artist for the Church, and a priest like one of the Fathers he has learned to respect. His definition of a Christian is: "Somebody who believes in God and goes to church most of the time — when he is able. He prays a lot. He does other things for other people. When he's hit he turns the other cheek." He said Sister Nativity has taught him about "turning the other cheek."

Constitution on the Church (continued)

activity wherein they possess a special competence. They are to promote the kingdom of God in their every day activity; in their business and their profession. This is the special apostolate of the laity, and they alone because of their daily involvement and competence can transform this sphere and offer it to God. To me, one of the most moving passages of the constitution is the one wherein this apostolate is described:

There is an obligation on the faithful to recognize the inner nature of the whole of creation, its value, its orientation to the praise of God. They must help each other to greater holiness of life, even by means of their secular occupation. The result to be achieved is the drenching of the world in the spirit of Christ, the surer attainment of its goal through justice, charity and peace. The chief position in the whole-sale fulfillment of this duty is held by the laity. Their competence in the secular sphere and their activity have been raised intrinsically by grace to a higher level. By these means they must make vigorous efforts to see that the resources of human labor, technology, civilization are employed in accordance with the creator's plan and the light shed by his word. In this case all men without exception will benefit from the cultivation of the goods of creation; these things will be more suitably distributed and will make their own contribution to the universal progress in human and christian freedom. In this way Christ will use the members of the Church to increase the shining of his saving light over the whole of human society. (section 36)

If all share in the priestly and prophetic office, all do not share in the

same manner. It is not a question of more or less honorable sharing but a difference of gift according as the Holy Spirit has willed to distribute his gifts. If we willingly recognize the active role which the laity possess by virtue of their sacramental incorporation into Christ, we do not promote the good of the mystical body by failing to recognize the distinct role which the sacramental priesthood has in the life of the body. I wish to call your attention to only one sentence in the constitution which refers to the function of the ministerial priesthood: "The ministerial priest, by the sacred power that he enjoys, is responsible for the formation and government of the priestly people; in the person of Christ, he makes the eucharistic sacrifice and offers it in the name of the whole of God's people." What is to be remarked here is the non-eucharistic function of the priest. The priest offers the eucharistic sacrifice for the whole people, and we are quite familiar with that aspect of his ministry. But the council reminds us that he also forms and governs the priestly people. He forms it, since it is a spiritual people and can be constituted only in a spiritual way. This people is formed from above by a spiritual power, and this power is the priesthood of the son of God who by his passion, death and resurrection has been constituted our saviour. God's people is dependent upon this priesthood for its very existence.

The priest also governs the community; it is God's community and thus is governed in its activity by the power which effects a reconciliation between God and man: the priesthood of Christ. It is worth advertizing to the priestly nature of the people here, for you are preparing for the priesthood, and you may ask yourselves, as others have, whether or not you may perform better service as a layman or enjoy greater personal fulfillment outside the



Very Rev. John Gasper, S.V.D. (left) enjoys the wit of Daniel Callahan, who addressed the seminarians on The Apostolate of the Laity. Fr. Le Brun, S.V.D. and visiting sisters share the light moment.

priesthood. Perhaps you may, I don't know. But what is clear is that the Church cannot be formed here on earth; nor can it be directed toward a union with God except by the power of the priesthood of Christ which is made present in the community through the sacramental, ministerial priesthood. If the Father looks upon this people as He looks upon His own son, it is because the eternal priesthood of Christ is here. It is operative in the person of ordinary men; it continues to effect a reconciliation between God and man. Because Christ is here actively continuing his priestly activity, the Church is not merely a people, but God's people; not merely a body but the body of Christ; not a sinful people but a redeemed people, pleasing and acceptable to God.

Your vocation to the priesthood will necessarily entail a sacrifice, but you will not be less a man. Let me say very bluntly if there is a priest who is less a man, it is not because of his priesthood. Like every aspect of catholic life, the priesthood should be the object of a vigorous renewal. But a young, committed christian can do no finer thing with his life than to answer Our Lord's call: "Come follow me and I will make you fishers of men." He

enters into an intimate association with the son of man, exercises his redemptive priesthood in the midst of his people and thus makes present that without which there can be no people of God.

As all christians do not share equally in the priesthood of Christ, so all do not share equally in his prophetic mission. Since the council has underlined the active nature of the christian laity, we have entered into a new era in lay-clergy relations. Things are not always smooth, and I see no reason why we should desire that they become smooth. If the church is a life, there should be some signs of that life. If clergy and laity share the prophetic mission of Christ in different ways, then there should be some signs of the mingling of their different activities. It is useless to pine after the peace and quiet of the good old days, for we shall not see those days again, nor should we have any desire to see them again.

We can all point to things which have been said and done in the past few years which were imprudent, excessive or just plain stupid. But the laity are anxious to exercise the liberty which the council has said is theirs and understandably enough they don't

bear criticism easily. Rather than adopt a negative attitude, you should prepare by reflecting long and deeply upon what your relation with the laity should be. I'd like to recall three points which the council has made:

First, you are called to a life of service and not a life of honor, ease, respect or special privilege. There are enough of these things in our lives, the Lord knows, and their effect upon us is not always good. You go among the christian people for only one purpose; to serve them, to make the priesthood and the teaching of Christ present to them. An old clerical joke says a curate has a right to nothing but a christian burial. With the utmost seriousness we can say that the priest has the right to nothing except a life of labor among God's people.

Second, the layman is your comrade in the promotion of the life of the people of God. He looks to you for neither condescension nor forebearance but for true christian companionship, for encouragement and understanding. Respect him and his position in the church. Don't be anxious to control every activity down to the finest detail. Give the laity a chance to do their job. They are not children and they won't let you treat them as such.

Third, your position as a priest will at times require you to oppose the projects or suggestions of the laity. You must not refuse to do so out of a spirit of false charity. The council has said that at times the laity has the duty of speaking out, but notice that it has closely tied this duty to the "powers of knowledge, competence and position" of the individual. It has not declared every layman an expert on every ecclesial subject. You will have the delicate duty of openly and sincerely encouraging the activity of the laity and receiving their opinion while at the same time measuring their value.

If, when the situation requires it, we are unwilling to reject a suggestion which is incompetent or reluctant to

amend an opinion which is incomplete or one-sided, then we are unwilling to fulfill the ministry which has been entrusted to us by Christ. It pertains to the men in authority to judge the genuineness of the gifts possessed by the faithful. The council makes this clear. These decisions are made on the highest level, but in varying degrees each priest will be called upon to make similar decisions. We should do it honestly. This means we should not try to hide behind our priesthood or evoke a semi-mystical father-knows-best attitude. We must make an intelligent christian approach to each circumstance. We must therefore know what we are talking about and recognize when another possesses greater competence than we do. When we oppose something we should energetically and clearly expose our reasons for doing so. Let me say again: we can do no greater disservice to the laity than to fail to provide this opposition when it is called for. You will not gain their respect, and you will certainly not help the cause of Christ very much by a spineless acquiescence to everything they propose. In a spirit of openness and honesty give an account of your actions. Above all else perhaps be willing to take your place beside the layman, not above him.

As a final observation on this subject let me say that charity while necessary is not enough. The laity are growing more and more demanding. When you open your mouth they expect you to have something to say and to be able to give reason for your actions. They won't let you slide over difficult points; they won't accept vague answers. If, during these years you neglect your intellectual formation, you are simply going to be outclassed, and your efficiency as a priest will be seriously impaired.

HOLINESS

The accent upon the spiritual nature of the church has led to a special chapter on the universal vocation to holiness in the church. This also represents

a shift in emphasis. Formerly we propose the essential proposition that the Church is holy. Then we proceeded to get ourselves rather tangled up by explaining that what we meant is that the church has the means of holiness and has had many holy people. Now Vatican II has highlighted the dynamic dimension of the church's holiness. It is genuine, but it is imperfect because the church is on pilgrimage and will not attain to the perfect holiness Christ wishes it to possess until it reaches its final mode of existence at the end of time. Thus the holiness is not something static possessed by the Church; but something which is constantly in need of achievement and

which is progressing toward that perfection which Christ wished it to have. There is but one christian holiness, and it is the goal of every christian, not reserved to pope, bishop or religious. Every christian has as his chief obligation, his fundamental vocation, that of holiness: says St. Paul: "What God asks of you is that you should sanctify yourselves." I Thess. 4:3; cf. Eph. 1:4

This chapter is not merely a fervino. In, and by the Church, God has extended his life to man. We must respond if we are individually to share this divine life which is held out to us. So holiness is not an extrinsic obligation but an intrinsic necessity. It is



Rev. Frater William J. Kelley, S.V.D., chairman of the Bay SCASS convention with his successor, Mr. Emory Webre of Notre Dame Seminary, New Orleans, La. Most Rev. Joseph Brunini attended the closing banquet.

not enough to be angry, to be committed or to love. We must be holy. Only if we are, can the people be sure that our anger is the righteous anger of the son of God, that our commitment is to the christian proposition for which Christ gave his life, that our love is the love of God which His divine son has brought into the world. Holiness is not irrelevant. We are not just an organization, not just a society; we are the people of God, and if we are not of God, there is no particular value in us being a people. Holiness is not a subject that belongs to spiritual conferences or classes in christian asceticism. It is of fundamental importance when we seek to understand the reality of the Church and this must occupy a place in our theological investigations. Finally, holiness must be evident to the world; it must be evident to the world that we are trying to live up to what we claim to be, or the world won't be very interested in us. It won't take us very seriously.

COLLEGIALITY

Up to this point I have said nothing about the doctrine of collegiality. This was the most publicized section of the constitution, and I presume you are familiar with it. But as important as it is, it is not the whole constitution and I have preferred to speak of other matters.

This doctrine of collegiality balances nicely the sacramental and structural aspects of the Church. A man enters the college of bishops in virtue of his episcopal consecration and his communion with the other members of the college as well as with the head of the college. It is the sacramental reality which constitutes him a member; but since Christ has joined his spiritual powers to a structured Church, it is necessary also for him to possess a line of communion with the whole college. This college has received from Christ full and supreme power over the whole Church. Thus every bishop while he is assigned to a particular church to

rule, has a responsibility for the welfare of the whole church. This is in no way a weakening of power of the pope nor a repeal of the definition of Vatican I. Distinction cannot be made between the episcopal college and the pope; for the term episcopal college has no meaning unless it is understood as including the pope as its head. Rather the distinction lies between the pope personally who, as successor of Peter possesses full and supreme power in the Church and the episcopal college, including the pope as its head, which also possesses full and supreme jurisdiction over the whole Church. ("In other words there is no distinction between Roman Pontiff and the bishops taken collectively. There is distinction between the Roman Pontiff on his own and the Roman Pontiff in conjunction with the bishops."

Collegiality is the first benefit derived from the council's rejection of an exaggerated juridical view of the Church. The heavy centralization of the Church was the source of many benefits, but also of many disadvantages; one of the most serious was the near suppression of the episcopal power. Christ meant His church to be governed by individuals who assumed His character through the fullness of the sacrament of orders. Through this sacramental power Christ continues to be present, to rule and to animate His Church. Now once again this is fully appreciated. The practical implementation will be difficult and will be slow. Much will depend on how energetically the bishops organize their episcopal conferences. The initiative is theirs.

CONCLUSION

Thus from beginning to end, the church which Vatican II sets before us is not a system or a combination of structures, but a life, and only if we are truly alive can we claim to be God's people. I have emphasized, perhaps over emphasized, the sacramental, spiritual aspect of the Church because this is what the council has, as

it were, rediscovered for us. However, I cannot conclude without relating this all of this to the structures of the Church. Would it be correct for us to conclude that the structures have no more importance for us that we can begin to ignore them? Not at all.

We enter here into a different area; one wherein much theological work must be done. In the years to come theologians will be concerned with studying the relationship between the spiritual and structural aspects of the Church. What the council has said is that the structure is necessary, that it is the instrument whereby the spiritual is realized. In the opening paragraph of the constitution the church is called "the sacrament or sign and instrument of intimate union with God and of the unity of the human race." It states that the visible framework is "the dispenser of the grace and truth which He sheds over all mankind." It continues: "By a significant analogy she is likened to the mystery of the Word Incarnate: the nature taken by the Divine Word serves as the organ of salvation, in a union with Him which is indissoluble; in the same way, the social framework of the Church serves the spirit of Christ, her life-giver, for his bodily growth (cf. Eph. 4:16)."

Preconciliar ecclesiology has been rightly criticized for being too external, too juridic; for valuing the structures of the Church in and for themselves. The widespread criticism we have had of these structures in the past few years and the energy now being exerted to reform these structures, causes me to wonder whether we are not going to over-react and consider the structure of the Church as something unimportant. This need not happen and certainly will not if we take the trouble to make a thorough study of this constitution. The structures of the church are not eternal values in themselves; they must be continually adapted to the needs of the age. To this extent the visible appearance of the Church should be accepted as changeable and



NOVENA to SACRED HEART

OCTOBER 27 - NOVEMBER 4
NOVEMBER 24 - DECEMBER 2

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zone _____

State _____

Intentions _____

Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

Yes

No

we should not be lacking the courage to effect the changes which circumstances require. But there is a basic necessity to these structures; they are the only means we have of attaining as a people, that sharing in the life of God which He holds out to us. Furthermore, the scriptures show that Christ imparted a hierarchical, visible, sacramental character to these structures. The concrete form this character assumes must be determined to some extent by the nature of the society in which the church finds herself; but we must remain basically faithful to the characteristics Christ imparted to His spouse, otherwise we would be seriously disloyal to Him.

In the past we sometimes confused loyalty to the church with resistance to any attempt to change her life. We see now that loyalty requires us to have the courage to work for those changes which the times require. But we will accomplish nothing if we do not love the church. Cromwell told his artist to paint him as he was — warts and all. So too we should the Church as she is — warts and all. She will never be perfect in this life; she is on pilgrimage toward that day when she will attain perfection with her spouse. But she is even now in her present

state the body of Christ, God's tabernacle, His vineyard, His sheepfold, His bride. The council has reminded us that all christians must labor to renew the Church, to correct whatever is amiss; but if we do not love the Church, I fail to see what our labors can accomplish.

Under the leadership of your bishops, you must keep the spirit of renewal alive. The council has pointed us in a definite direction, but it has not given us a blueprint. We must work many things out for ourselves. This does not mean that you should question everything or indulge every personal whim. But you must be attuned to the needs of the time. Don't give in to a spirit of excessive criticism of the past. You insult the men who have gone before you if you suppose that were they present today they would do exactly what they did in their day. You flatter yourself if you think that, had you lived in their time and held their positions, you would have done half as well as they did. Live in the present. The Church is handed over to you in good condition, alive with the spirit of renewal. Live up to your trust and pass it on to others in even better condition. Don't let the fires of renewal go out.

SY ROSENTHAL

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GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

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I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

----- CUT ON LINE -----

Dear Father: Please offer the following Mass or Masses and accept my offering of \$

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Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520

Could there be anything more secure than a warm embrace from one's uncle, newly consecrated a Bishop? Hardly — that is to say at the present age of young Curtis Perry. In his old age, however, Curtis and you should have the type of security our Mission Gift Agreement (or Annuity Plan) offers.

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- * A daily participation in the
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Divine Word Missionary Priests.
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Divine Word Priests, Brothers
and Seminarians.
- * A constant partnership with all
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Work.

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BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

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COVER PICTURE:

Sister Desiderata, S.S.P.S. incarnates the Devotedness of the Holy Spirit Missionary Sisters to the work of the Church in the South. She has spent 53 years of her religious life working with the American Negro.

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U.S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: All photos accompanying the "Tale of Sweetness" article by Peggy Siegmund; others, submitted or staff photos.

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The M E S S A G E

THE HOLY SPIRIT MISSIONARY SISTERS

In the last three years for certain, whenever we featured a Divine Word Missionary parish whose school was staffed by the Holy Spirit Missionary Sisters their contribution to the parish apostolate was highlighted.

At a recent meeting with the American Provincial-superior of the Holy Spirit Missionary Sisters, Mother Marilyn, Bishop Joseph Brunini, Rev. John Bowman, S.V.D., Provincial-superior of the Divine Word Missionaries' Southern Province, and all Divine Word priests working in Mississippi parishes, it was graphically brought to the fore what an outstanding contribution to the work of the Church in the South this community of sisters has made. In 1906 they began their educational work among the Negroes in Mississippi and later in Arkansas.

A statistical breakdown of retired, infirm, and virtually retired sisters within the community made it apparent that the Holy Spirit Missionary Sisters would not in the future be able to replace sister-for-sister in the South and so retain their present numerical quota.

Coupled with the problem of diminishing numerical numbers within the community is the voiced, waning interest of younger members of the community in the Southern work. Understandably, the younger members feel that they entered the community to be missionaries, and by missions, in the strict sense, they understand foreign missions. Moreover, many of the younger members probably feel that they are obstacles to the immediate integration of the Southern Negro in the complete life of the Church. They probably feel that they become in the South convenient and soothing salves to the bishop's conscience as he treads a safe path to some kind of Catholic co-existence between the races in schools and in churches.

There is real urgency for an official statement of the American Church on the status of the home missions. There is a real urgency for Southern bishops and missionary orders to question and reevaluate their aims for the Negro. Is Catholicism being offered as a package deal, "Given on condition that you never question the Southerners' practice of it."

Raising sisters' salaries from forty-five dollars monthly to seventy-five is overdue justice. A more basic need is to tell and prove to missionary priests, brothers and sisters that they are not being used only, but are recognized in principle and in fact as equal partners in the work of the Diocese.

The recent organization of the Senate of Priests in the Diocese of Mississippi hopefully will afford needed channels of communication between the bishop, diocesan priests and religious. If the senate does nothing else for the first five years but offset a mentality among the clergy and laity that could safely prompt a letter to be forwarded to "The Colored Catholic Church, Vicksburg, Mississippi," it will have achieved a great deal!

A VIEW AROUND AND BEYOND SAINT MARY'S HILL



Saint Mary's. Mission? Territorial Parish? — To be or not to Be . . . ?

by CHARLES D. BURNS, S.V.D.

A seventeen-day-fill-in-assignment at St. Mary's Parish in Vicksburg, Mississippi sparked personal observations and reflections.

To one who grew up in a similar parish, Sacred Heart, in Greenville, Mississippi, the absence of high school youth on St. Mary's campus is keenly sensed. The first mental reaction is, "Are we losing ground (meaning the Church)." If one interprets this as, "Have we lost convenient contact with the high school youth of St. Mary's," the overwhelming answer is yes. Then why was the high school dropped.

It was inevitable that St. Mary's High would be discontinued—as inevitable as the loss of Sacred Heart High in Greenville, St. Joseph's in Meridian, Miss., and very likely St. Rose de Lima in Bay St. Louis, Miss., and Holy Ghost in Jackson, Miss. By 1968 the State of Mississippi's accreditation standards will demand a minimum of 200 pupils enrolled in its high schools. It is not likely that Holy Ghost in

Jackson and St. Rose de Lima in Bay St. Louis will be able to fill this pupil quota. All the above mentioned parishes are in the care of the Divine Word Missionaries. Plainly from a financial point of view these mission high schools could not compete with the increasing subsidies of the state to the Mississippi public school system. Though the "separate but equal" lie has never been believed by black or white anywhere in the United States even prior to the Supreme Court ruling of 1954, the State of Mississippi, as other states, has made over a short period of time substantial financial investments to insure separation of the masses among the races. The physical plants of the Negro public schools have been markedly improved and increased over a 12-year period. Educational properties as up-to-date text books, lab equipment, athletic supplies — basic school supplies, long neglected and denied to Negro pupils are obtainable now, in some instances from state



After eighth grade, does leaving the school mean leaving the Church also?

school authorities by telephone request. "Name your price; only stay put," is the theme song of the state of Mississippi to Negro educators and pupils in Mississippi.

Teacher personnel shortage was also a key contributing cause which effected the close of high schools in Divine Word Missionary parishes. The Holy Spirit Missionary Sisters have loved the southern Negro to the point of self depletion in their community ranks. Unlike other religious sisters working with the southern Negro, the Missionary Servants have been heavily concentrated in the South. They have lacked considerable "vocation feeder" schools in the North, East and Midwest. In Mississippi the community staffs grade schools in Vicksburg, Meridian and Greenville. Jackson and Bay St. Louis also retain high schools. In Arkansas the community staffs grade schools in Pine Bluff and Little Rock. Less than 10 years ago they also staffed St. Peter's in North Little Rock. Few vocations have been recruited from the Negro girls of the South by the Sisters, Servants of the Holy Spirit. This failure is due in part to the heroic demands of the community's constitutions, and partly due to a workload that only a "fool for Christ's sake" could endure. The transition from servitude to "servitude" demands much spiritual and social maturity. The stoic spirit in which this spiritual servitude has been consistently lived by the "Blue Sisters" (so dubbed because of

Or can the gospels be translated into meaningful language for all age groups everywhere? (Fr. Leonard Hoefler, S.V.D., and first communion participants).



their blue habit) has not been a winning appeal to a race emotionally expressive. Happily a young Negro girl from St. Mary's, Sister Martin, the former Josephine Williams, is scheduled to take her first vows in the Holy Spirit community at the motherhouse in Techney, Illinois, in June of 1967.

Assuming the continuance of Saint Mary's Parish, hopefully with territorial boundaries, assuming the prevalent mission theology of most Divine Word Missionary pastors in Mississippi, that is "to make converts and keep them," one wonders what new sources of contact will replace the dwindling school system and its limited range of contact. There is a disturbing gap between the Church and the age group from 15 to 45 in most

of the Mississippi parishes. This is the age group that has all the action. Much inventiveness is needed to attract and rally this age group towards some meaningful Christian commitment.

Father Leonard Hoefer, S.V.D., pastor of St. Mary's, is at least aware of his personal limitations in communicating with the "Pepsi generation." Recently, Father Hoefer has concentrated his attention on a more captive audience. These Christians are migrant

Given meaningful responsibility and guidance would Catholic laymen, as Mr. Cornelius Antwine (holding ball), bring the faith of St. Mary's flock off the hill and to the people.



Negro farmers of Australia Island. Located 40 miles northwest of Vicksburg near Eagle Lake, Australia Island was formed by a change in the course of the Mississippi River.

Approximately 1,000 acres of rich cotton soil on the island is owned by W. F. Nunn and Company. The company's home-base is Birmingham, Alabama. About 100 Negroes are on the island, 14 of whom are Catholics. Jeanerette, Louisiana is the home of some Australia Island Catholics. Mrs. Hattie Murphy, a week-end-commuter, teaches from first to eighth grade in the island's one-room school. Australia Island is under the jurisdiction of Bishop Greco of Alexandria. Father Hoefer then will be unique among his Mississippi Divine Word confreres by official work assignments in two dioceses. His first task will be the baptism of several babies on the Island. Heretofore, some babies have died without baptism. Future pastoral

reports on the island's people already exalted by the Bishop of Alexandria should alleviate the bishop's conscience considerably.

By his diet of canned soup and other stringent measures calculated to cut expenses, Father Hoefer steers a fanatical course towards the erasure of a heavy parish debt incurred unquestionably in a similar emotional state by a predecessor. By the end of 1967, with the help certainly of generous benefactors, Father Hoefer could clear the remaining debt on St. Mary's white elephant, the Baltes Gymnasium.

The Campbell soup people will not lose their best customer soon, however, for St. Mary's sisters' convent is sliding off its foundation. Any day the convent could merge with the Episcopal school at the bottom of the hill! Part of the convent is 130 years old. Incredible, I know. One has to talk with some of the pioneer sisters in the South as Sister Desiderata pictured on this issue's cover to appreciate at what personal sacrifices the Catholic faith has been and still is offered to Negroes in the South.

How meaningful was a statement of a young college student with whom I stopped to chat on St. Mary's campus. In school at Utica Junior College located about 20 miles southeast of Vicksburg, the Catholic youth remarked that Catholic students were expected by the general student body to be of a higher moral calibre. This unsolicited remark was a splendid tribute to generous efforts made at sowing a Christian culture in and around Vicksburg.

If the work begun is to remain viable, however, imaginative follow-up methods must be devised. Lay Christian responsibility and involvement must be pushed, not just encouraged. This is a tall order in parishes where for too long "Father and Sister" have exercised all responsibilities. There is no climate like the present in the Church, however, to change, update, and get on with the work of Christ in Mississippi as in everyplace!



TALE OF SWEETNESS

Copyright by Louisiana Features Cooperative and the Southwest Louisiana Register. Photos by Peggy Siegmund.

The old way of harvesting is silhouetted against a field cleared in hours behind our model, Matthieu Telephor, who remembers "when the cane knife and men did the job that the machine does now—and quicker. Things have changed . . . they sure have changed."

"This machine has displaced about 80 to 100 field workers," Ramon Billeaud of Billeaud Sugar Factory said, pointing to a cane cutter.

And so it has, cutting up to 3,000 tons of cane in Louisiana fields every day.

Louisiana cane fields, with very few exceptions, are no longer the same fields they were 20 years ago — fields with men in heavy coats and rubber boots, wielding razor-sharp cane knives at the tops and roots of the succulent stalks.

Mules, too, might never have been born, as far as harvesting cane is concerned. Men no longer break their backs heaving armloads of the cut and burned stalks onto wagons. Machines have replaced them also in this work.

Annual value of the Louisiana crop of sugar, syrup, molasses and bagasse at the first processing level is approximately \$100,000,000. Nearly all of this is spent in Louisiana for labor, machinery fertilizer and other items need-

ed in the sugar industry. Louisiana grows more than three-fourths of the sugar cane grown in the continental U.S.; most of the remainder is grown in Florida.

Ranking as Louisiana's number three cash crop, there are 46 sugar cane mills and factories in the state. There are nineteen Louisiana parishes which grow sugar cane, and there are 46 mills and factories in the state. The 2,500 farmers who raise sugar cane employ 20,000 workers, and the 46 mills employ 4,500 workers.

The Billeaud factory, in Broussard, La., produces molasses for cattle feed and brown sugar which they ship to a Texas refinery for processing into white sugar.

Billeaud, a direct descendant of the early Lafayette parish sugar cane farming family, said there are two main varieties of sugar cane which are popular in Louisiana mills and factories, NCO 310 and CP 52-68, although the Broussard factory handles about five varieties.

Once the cane is cut in the fields, it is allowed to dry, and then it is burned — to remove trash (leaves, etc.). The cane loading machines then load the stalks into tractor-drawn carts which transport the crop to the mill.

At the mill, the cane is weighed, and a trash allowance is determined for cane that is not "clean." From the weighing station, the burned stalks go through a washer that removes excess mud.

From the washer a conveyor belt brings the stalks to the "mill train" where it is ground and the syrup separated from the bagasse. The mill is steamed powered by 1500 horsepower boilers.

Bagasse is an important by-product of the cane industry. This material supplies up to 90 per cent of the mill's fuel. Surplus bagasse is used also in making paper, insulation board, poultry litter and horticulture mulch. Plastic resins can be made from the wax of the sugar cane stalk.

The syrup then goes from the mill train into huge fillers where a vacuum process removes trash from the syrup.

The syrup then goes into huge vats where it is boiled to crystallize the sugar, and then into the centrifugal station where sugar is "spin dried" and molasses forced out. The end result in factories and mills is brown sugar and molasses for livestock feed.

From weighing station to the box and tank cars on the track is a process taking about eight to ten hours, a rather short time compared to the months of work which the farmers invest in planting, working, and harvesting the crop.

The mills also have laboratories which test sugar quality.

In 1963, the sugar cane industry in Louisiana produced 759 short tons of sugar, the highest on record since 1900. In 1964, however, due largely to Hurricane Hilda, the short tonnage of sugar dropped to 573. In 1965, the crop suffered heavily under the mighty winds of Hurricane Betsy.

In 1964, Iberia parish had the largest number of acres dedicated to sugar cane, 44,321.2 acres, and the smallest number of acres in a given parish was East Baton Rouge's 0.3 acres.

From the good natured ribbing be-



The one-man operated mechanical cane cutter has displaced 100 men per machine in a work day as it cuts up to 3,000 tons of succulent stalks per day.

tween workers in the fields, to the odorous departments in the mill, to the brown hills of sugar in box cars and the thick syrupy molasses in tank cars, the sugar cane industry is fascinating and productive, a boon to Louisiana economy.

And while machines have replaced men, and mass harvesting has become routine there is one thing in the cane

industry which has not changed: children still love to sit around the fields during the day, and around the family fire in the evenings, chewing the fibrous stalks, relishing its sweetness, discarding its unprocessed bulk.

This is one part of the sugar cane industry city children never enjoy.

Sugar cane was known, and its juice highly valued, hundreds of years before

the birth of Christ. Historical reference says it originated in the remote hinterlands of India during the fourth century. From India, the "sweet cane" spread into China. The tropical plant was being grown in many countries along the Equator when Columbus brought it to Santo Domingo on his second voyage.

In 1751 the Jesuits in Santo Domingo got permission from the governor to send some seedlings to New Orleans. The first crop was grown on land which is now the center of the New Orleans business district — Canal

Baronne and Carondelet streets. But the New Orleans Jesuits did not succeed in making sugar. Their crop was used for chewing, for the making of a thick sweet sugar-paste, and for the manufacture of a heady rum called taffia.

In fact, had it not been for the immediate popularity of taffia, Louisiana's sugar industry would have died a-borning, since man after man tried and failed to crystallize sugar from the cane juice.

Etienne DeBore, a native of Illinois, owned a plantation about six miles



above New Orleans. At that time, indigo was the mainstay of Louisiana plantations, but years of crop failures had brought many planters to ruin, and they were seeking more profitable use of their land.

DeBore, like the rest was wondering what he could raise to replenish his fortune. Why not sugar? Maybe he could crystallize it. DeBore's wife, daughter of Destrehan, who had previously tried and failed, begged her husband not to risk everything on perverse sugar, but he procured the necessary plantings and built the mill.

A large crowd turned out on the final

day to watch DeBore's experiment. On land which is now occupied by Audubon Park, DeBore boiled the cane juice. At that right moment, the strike was made, the crystals of sugar began to form. "It granulates," shouted DeBore, and Louisiana was on the way to prosperity on a highway paved with sugar.

The sugar cane industry has made great strides since the first days of granulation and the near-fatal mosaic infestations of the early twenties.

Due to the heavy, bulky tonnage handled, complete mechanization has been a necessity. Much of the equipment is built in Louisiana. The J. and

L. Engineering Company, a pioneer in designing and building sugar cane machinery is known throughout the sugar cane producing world. Their representatives are in Africa, Asia and in the Central Caribbean and South American sugar producing countries.

Louisiana sugar cane is grown on rows which are about 10 inches to 12 inches high and six feet apart. Florida cane is grown on flat rows. Commercial production is begun by planting (laying) the long green stalk (overlapped) in a shallow furrow atop the row. These cuttings are covered with 2 inches or

ies greatly in different countries. In Louisiana climatic conditions require that cutting begin after seven or eight months' growth, so that the cane never fully matures; Cuba and Puerto Rico average ten to twelve months, whereas in Hawaii the bulk of the crop is allowed eighteen, twenty, or even twenty-four months' growth.

The ripening of cane depends on many factors, most important of which are the nature of the variety and amount and distribution of rainfall. The plant matures with the approach of cool or dry weather, the highest sugar yields being found in countries with a pronounced dry season, and in irrigated countries the distribution of water is suspended for a few weeks previous to the cutting season in order to ripen the cane. The sucrose content of the stalks increases as the plant approaches maturity.

In harvesting, the stalks are cut off close to the ground and topped, just above the highest colored joint. Again, this depends on the degree of maturity. In Louisiana, harvesting is accomplished in two operations, thereby allowing flexibility in hauling to the mill. The hydraulic loader places cane in field cars to be hauled, in some cases, direct to the mills. Most of the cane, however, is brought in these carts to derricks and loaded into large trucks for further transportation to the mills.

3 inches of soil. This phase of the operation is the only one which is not entirely mechanized. The cane is dropped in the furrow by laborers from wagons astride the rows.

Sugar cane is propagated by means of the buds that are located in the nodes. Each bud produces a plant and from each of these there are several shoots or suckers. The cane, under suitable soil and climate conditions is usually planted but once every three years. New plants, termed stubble or ratoons, spring up.

The length of time that the cane is allowed to grow before harvesting var-

THE EYES OF TEXANS UPON

Father James La Chapelle, S.V.D.

Father James F. La Chapelle, S.V.D., celebrated his first solemn Mass, Sunday, December 18, at 3 p.m. in the Carter G. Woodson school auditorium, Raywood, Texas.

In the same auditorium a reception and conferral of Father La Chapelle's priestly blessing to individuals followed the Mass. In January of 1967, Father La Chapelle will begin work as professor of dogmatic theology at the Divine Word Seminary of St. Augustine in Bay St. Louis.

Archbishop Pietro Sigismondi, Secretary of the Sacred Congregation for the Propagation of the Faith, conferred the Sacrament of Holy Orders on Father La Chapelle in Rome in the Divine Word International College Chapel, December 19, 1964.

Father La Chapelle was born in Raywood, Texas, in 1939. He attended Carter G. Woodson School in Raywood from 1944 to 1951; then he entered the Divine Word Seminary at Bay St. Louis, Miss., where he completed his high school years; he went to Divine Word Seminary in Conesus, New York in 1955, took his first vows and completed two years college. After two years of philosophy at the Divine Word Seminary in Techney, Illinois, he was called to Rome for his theological studies at the Pontifical Gregorian University, conducted by the Jesuit Fathers.

Father La Chapelle was privileged to have in attendance at his first Mass

ceremony, Bishop Vincent M. Harris, newly consecrated shepherd of the new diocese of Beaumont.

Bishop Harris is the first priest in the 119-year-old history of the Galveston-Houston diocese to be elevated to the episcopacy.

He was born in Conroe in 1913, and was educated in Conroe and Houston public schools before entering St. Mary's Seminary in La Porte. He studied theology at North American College in Rome, and was ordained there in 1938. He speaks both English and Italian.

In 1940, he joined the staff of St. Mary's Seminary, and became chancellor of the Galveston diocese in 1948; he has served in that capacity under three bishops: the late Bishop Christopher E. Byrne, Bishop Nold and Bishop Morkovsky.

Bishop Harris became a Domestic Prelate, with the title of Right Rev. Msgr., in 1956. The title was conferred in St. Vincent de Paul church, the same location of his consecration. The church was chosen for the consecration because it bears the name of his patron saint.

The new prelate holds a bachelor's degree in sacred theology and canon law from the Pontifical Gregorian University in Rome, and a licentiate (comparable to a master's degree) in canon law from the Catholic University of America, Washington, D. C.

A—Father La Chapelle, S.V.D. on key with Father Edwin Cabey, S.V.D. with whom he studied in Rome.

B—While his pastor, Father James Schappert, S.S.J. (right), and classmate, Fr. John Wynn, S.V.D., assists, Fr. La Chapelle gives Holy Communion to fellow Texan, Arlie Le Beaux, Divine Word seminarian from Prairie View.

C—Bishop Vincent M. Harris, bishop of Beaumont, attended by Fr. Bernard Raas, S.V.D. (right), and Father Wilbert White, S.V.D.

D—Immediate members of the family constituted the first Mass choir.

E—Bishop Wendelin J. Nold of Galveston-Houston, personal friend of Fr. La Chapelle, addressed the gathering after the Mass.

F—Fr. La Chapelle, flanked by his grandmother (right), his parents, Mr. and Mrs. Louis La Chapelle, and Bishop Harris.

A



C

B



D



E

For the Negroes of the Diocese of Lafayette, Louisiana

LORETTA M. BUTLER

(*EDITOR'S NOTE: The following text is the summary and conclusion chapter from a doctoral dissertation of Loretta M. Butler submitted to the faculty of the graduate school of arts and sciences of the Catholic University of America in 1963. The specific purpose of Dr. Butler's study was to survey the development of one phase of educational history which will encompass the issues and problems which historically have been present in two areas of general neglect in American educational history, namely, Catholic education and Negro Education. Dr. Butler's study traced the development of Catholic education for the Negro from the earliest days of Catholicism in Louisiana to the present time. To limit the study, the Diocese of Lafayette was selected as a representative, highly stable enclave of Negro culture. This diocese, located in Southwest Louisiana, is in an agricultural area in the deep South with a French Catholic tradition which has been less affected by the issues of the times and the fluctuations found in the more cosmopolitan city of New Orleans which also has a large percentage of Negro Catholics. The largest concentration of colored Catholics in the United States is in Southern Louisiana within the Archdiocese of New Orleans and the Diocese of Lafayette. These sections claim 36 per cent of all colored Catholics in the United States. This is not surprising for historically, the Negro took the religion of his master. While the vast majority of Southern church-going Negroes are Protestant because the South was predominantly Protestant, by the same token a great many Negroes in Southern Louisiana are Catholic because their ancestors were Catholic.*

Dr. Butler's study of such a large proportion of colored Catholics validly serves to illuminate the general problems and more specifically, the problems of an educational nature which so deeply affected Catholic life and the life of the Negro. Dr. Butler is now on the faculty of Xavier University in New Orleans, Louisiana.)

The beginnings of educational work in behalf of the colored people of Louisiana, insofar as such work was under Catholic auspices, were actuated by religious motives. Louisiana

was founded by French Catholics, and the responsibility of teaching the slaves was felt by the missionaries of the three religious communities: Jesuits, Carmelites and Capuchins, who were placed in charge of the religious affairs of the colony. These missionaries' efforts to teach the slaves were informal and individual. The Ursuline Sisters, who arrived in the colony in 1727, taught catechism to the Negro girls from the earliest days of their arrival in Louisiana. The responsibility of educating the Negroes as a means of teaching them the fundamental doctrine of their religion was officially recognized in the documents and decrees which established the colony. Regulations regarding educational efforts as part of the religious instruction of slaves and free people of color were contained in the "Black Codes."

The problems attendant upon the founding and establishment of a permanent colony during the French Period (1718-1763) made it impossible to give adequate attention to the formal education of the people. During this period there were only a few private schools for white and no public schools in the colony. During the period of Spanish ascendancy (1763-1803), immigration to Louisiana added impetus to the concern for an education for the children. Chief among the immigrant groups were the French, Catholic Acadians who had fled Nova Scotia and found refuge in Louisiana and also refugees from Santo Domingo. Among these latter refugees were educated free

Negroes who also had a French, Catholic tradition. These cultured Negroes endeavored to educate their children by providing tutors, in some cases sending their children to the North or to Europe, and in other cases establishing private schools. Attempts were made by some of these free people of color to educate a limited number of slaves, despite the restrictions against these endeavors. The Ursulines, during the Spanish Period, continued on a very small scale to teach white and Negro girls. This period was one in which the general conditions regarding religion were lax; there was little church organization, a scarcity of priests, and much internal and external strife. By the end of the Spanish Period and at the time of the purchase of Louisiana by the United States of America, Louisiana was educationally a very backward colony.

During the earlier half of the nineteenth century, records show that there were efforts to organize schools for Negroes, free and slave. In 1825, a Miss Aliquot established in New Orleans a Catholic school for free Negro children. One of the important Catholic schools founded during Monsignor Blanc's administration was the St. Louis School for Colored, one of the oldest parochial schools in New Orleans. When the Widow Bernard Couvent, a highly respected Negro woman, died on June 29, 1837, by her will she left her lot and buildings for the establishment of a school for Negro Orphans, organized on April 20, 1847, to carry out the provisions of the will. In 1842 the Holy Family Sisters, a Negro Sisterhood, was founded which marked the beginning of a source of supply of future teachers living under vows for the exclusive purpose of Catholic Negro education. Thenceforth, a current of organization got under way, growing stronger and wider as it advanced. With the founding of the Holy Family Community of Sisters, a defi-

nite start was made toward organized Catholic education for Negroes some twenty years before the Civil War.

The period preceding, during, and immediately following the Civil War was a difficult one politically, economically, and culturally. The changed status of the Negro, the poverty of the South, and the position of the Catholic religion with its internal and external problems left little room for concentrated effort for Catholic education of the Negro. Despite the pleas of the Bishops of the Plenary Council of 1866, Catholics in Louisiana made little effort to provide systematically for the education of the Negro.

Following the Reconstruction Period the Third Plenary Council in 1884 provided for more direct aid to the welfare of the newly-freed people by authorizing in 1888 a committee to handle the affairs of Negro education. This committee, known as the "Commission for Catholic Missions Among the Colored People and Indians," provided for the raising of funds to help the Negro and Indian missions by prescribing that an annual collection be taken up in all the Catholic churches in the United States on the first Sunday of Lent. To supplement the funds raised in this manner the Catholic Board for Mission Work Among Colored People and the American Board for Catholic Missions were organized to provide additional means of revenue. The first organized effort to establish schools for Negroes under Catholic auspices was made by the Mill Hill Josephites, a Society founded by Reverend Herbert Vaughan, later Herbert Cardinal Vaughan, to which the Holy See assigned special missionary duties among the Negroes in the United States in 1871. The Mill Hill Josephite made education of the Negro the very key-stone of their missionary work among the colored people from the very be-

(Continued on Page 180)

Statistics

OF THE NEW BISHOPS

of Haiti

Original article submitted by Bishop Carlos A. Lewis, S.V.D. and translated from the French by Rev. Edwin Cabey, S.V.D.



New Native Bishops of Haiti, consecrated Oct. 28, 1966, in Cathedral, Port-au-Prince, Haiti. (Left to right) 1. Bishop Carl Edward Peters, Auxiliary of Cayes. 2. Bishop Claudius Angénor, Bishop of Cayes. 3. Archbishop François Wolf Ligondé, Archbishop of Port-au-Prince. 4. Bishop Jean-Baptiste Decoste, Auxiliary of Port-au-Prince. 5. Bishop Emmanuel Constant, Bishop of Gonaïves.

Bishops of African descent now number approximately 100. Our special July-August issue of 1964 listed 73.

The President of Haiti, Dr. Francis Duvalier, recommended that native-born Haitians be promoted to nearly all the sees of Haiti. In virtue of concessions made to the presidents of Haiti in a concordat of 1860, the president's recommendation was not extraordinary.

Bishop Remy Augustine, the first Haitian (native-born) bishop is now coadjutor bishop of Port-de-Paix. He was exiled by President Duvalier, but thanks to the reconciliation between the Duvalier government and the Holy See, is now active at home.

Bishop Carlos A. Lewis, S.V.D., auxiliary bishop of Panama, was present

for the consecration of the new bishops of Haiti. Bishop Lewis' address is:

Parroquia De Santa Ana
Apartado 461
Panama 1, Rep. De Panama

1. BISHOP CARL EDWARD PETERS

Born: May 2, 1911 at Port-au-Prince. Son of Emile Hugh Peters and Marie-Thérèse Alice de Lespinasse. Made his primary and secondary studies with the Christian Brothers at St. Louis de Gonzague.

July, 1929, he entered the novitiate of the Montfort Fathers at the Abbaye de Colles-sur-Balles in France.

On September 9, 1930, he pronounced his first vows in the order.

On March 7, 1936, he was ordained to the priesthood by Bishop Mijen,

Bishop of Rennes, after having completed his philosophical and theological studies at Montfort-sur-Mer, in France.

From October, 1936, to March, 1939, he was an assistant at the Cathedral of Port-de-Paix (Haiti).

From March, 1939 to January, 1946, he was assistant at Jean-Rabel.

Father Peters founded the first parish dispensary in Haiti in 1941 at Jean-Rabel.

From January, 1946, to April, 1948, he was assistant at St. Louis du Nord.

From April, 1948, to December, 1954, he was pastor of St. Louis du Nord.

From January, 1955, to September, 1960, he resided at the House of the Montfort Missionaries at St. Louis de Turgeau, from where he travelled throughout the country to preach parish missions.

In September, 1960, he was requested by Bishop Cousineau to found the Catechetical School at Cap-Haitien, where he worked for 4 years.

March 25, 1961, he was named Honorary Canon of the Cathedral of Port-de-Paix.

In 1965 he directed the Minor Seminary of Port-de-Paix for a few months.

In August, 1965, he became Superior of the House of the Montfort Missionaries at Port-au-Prince.

Then on October 17, 1966, he became Titular Bishop of Castellum-Medianum, and auxiliary to the Bishop of Cayes.

2. BISHOP CLAUDIUS ANGENOR

Bishop Claudio Angénor was born at Cap-Haitien on April 27, 1916, of Louis Angénor and Améthyste Jean-Félix. He got his elementary education from the Christian Brothers. Then he attended the Lycée Philippe Guerrier and the Collège Notre-Dame du Perpétuel Secours. He studied philosophy at the Collège Saint-Martial and theology at the Ecole Apostolique of Port-au-Prince.

On July 11, 1943, he was ordained a priest by the Archbishop of Port-au-Prince, H.E. J. Le Gouaze.

Father Angénor began his priestly work as an assistant at Grande Rivière du Nord. He was also assistant at the Cathedral in 1944; at Plaisance in 1945; and Chancellor and Secretary General of the Diocese of Cap-Haitien in 1948.

On July 27, 1953, he became Honorary Canon.

That same year he spent July,



The President of Haiti, Dr. Francis Duvalier, examines gift from Pope presented by Archbishop Samoré. President and entire Congress (National) assisted at ceremony on October 28. President in speech declared he asked the Pope to name Haitians to Sees.

August, September and October in Canada to study practical Canon Law at the Chancery of the Archdiocese of Quebec.

He became pastor of Plaisance on January 22, 1954.

On January 31, 1961, Father Angénor was named Regent of the Archdiocese of Port-au-Prince.

In June, 1963, he was designated by His Excellency, the President-for-Life of the Republic, to be part of the delegation that was to present the good wishes of the Country and of the Church of Haiti to His Holiness Pope Paul VI, on the occasion of his coronation. For this purpose, the Government of the Republic gave him the title of Extraordinary Ambassador and Plenipotentiary.

He was named Bishop of Cayes on August 22, 1966.

3. BISHOP FRANCOIS WOLF LIGONDE

Archbishop Ligondé was born at Cayes on February 17, 1928 of Einard Ligondé and Illia Jean-Baptiste. He is the oldest of a family of ten children.

He got his primary education at the Ecole Frere Odile Joseph of his home town. The school was directed by the Christian Brothers. (1934-1942)

Later he entered the Ecole Apostolique Notre-Dame of Port-au-Prince

as a minor seminarian, and made his classical studies at the Minor Seminary Collège Saint-Martial. (1942-1949)

He made his theological studies at Ecole Apostolique Notre-Dame (1949-1954).

On July 11, 1954, he was ordained to the priesthood by His Excellency Bishop Rémy Augustin, the first Haitian Bishop.

Soon afterward he left for France. He spent two years (1954-1956) at the University of Angers where he received the licence degree in theology.

He returned to Haiti in 1956 to teach at the Collège Saint Louis of Jérémie to June, 1964.

That same year 1964 he got his diploma in civil law at the Law School of Jérémie.

In September, 1964, he again left for Europe. This time he went to Fribourg, Switzerland, where he was preparing for his doctorate in theology. It was during his stay at Fribourg that he was named Archbishop of Port-au-Prince on August 22, 1966.

4. BISHOP JEAN-BAPTISTE DECOSTE

Bishop Decoste was born at Saint-Jean du Sud on February 3, 1925. He is the son of Claudio Decoste and Amanthe Jean-Baptiste.



Consecration Oct. 28, 1966

Procession from Cathedral to Rectory after Consecration. Bishop Lewis is third in the procession (right).



October 28, 1966

Seated: (left): Archbishop Antonio Samoré, Secretary of the Sacred Congregation for Ecclesiastical Affairs of Rome, who was the Consecrator of the new Bishops. The ceremony began at 9:00 a.m. with the entire diplomatic corps present. (right) Archbishop Ligondé, first Haitian to head the Archdiocese of Port-au-Prince.

He made his primary studies at the Christian Brothers School from 1932 to 1941 at Cayes.

His secondary education he got at the Minor Seminary Collège Saint Martial, at Port-au-Prince, from 1941 to 1947.

From 1948 to 1953 he studied theology at the Gregorian University in Rome.

He was ordained on March 8, 1952, by His Excellency Bishop Garinci, at the Pio-latino College in Rome.

He holds the bachelors degree in scholastic philosophy and the licence degree in theology.

He was assistant at Dame-Marie from 1953 to 1955.

Assistant at Cavaillon from 1955 to 1960.

Pastor of Lopineau from 1960 to 1965.

Professor of the Major Seminary 1965-1966.

He was named Auxiliary bishop of Port-au-Prince August 22, 1966.

5. BISHOP EMMANUEL CONSTANT

Bishop Constant, son of Mr. and Mrs. Emmanuel Constant, was born in Port-au-Prince on January 5, 1928.

He got his primary education at the St. Louis de Gonzague Institute and at the Ecole Nationale Jean-Marie Guilloux.

His secondary education he got at

the Minor Seminary Collège St. Martial from 1940 to 1948.

From 1948 to 1953 he studied at the Major Seminary, Ecole Apostolique Notre-Dame.

He was ordained priest on July 12, 1953, by His Excellency Bishop Rémy Augustin, the first Bishop of Haiti.

On August 11, 1953, he was named assistant at the Cathedral.

And on November 1, 1954 he became assistant at St. Anne.

In 1957 he was made Federal Chaplain, rendering service to the JOC (Young Catholic Workers).

On June 20, 1958, he became Administrator of St. Anne.

On September 30, 1958, he was again Assistant at St. Anne.

Chaplain of Prison and Camps June 1, 1959.

National Chaplain of the JEC, October, 1960.

Secretary General of the Archdiocese February 1, 1961.

And Chaplain to Elie Dubois.

He was named Bishop of Gonaives on August 22, 1966.



Bishop Remy Augustine, Coadjutor bishop of Port-de-Paix.

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Coadjutor bishop of
Port-de-Paix.

History of Education for Negroes in Louisiana

(Continued from Page 175)

ginning of their apostolate. In 1892 for reasons of efficiency the Josephites on the missions in America separated from the parent center at Mill Hill, London, and thenceforth functioned as an independent unit. The first Josephite work in Louisiana was the mission at LeBeau in 1897.

By 1918 when the See of Lafayette was established there was the core of a Catholic school system for Negroes in this section of Louisiana. The efforts of the missionary groups under the leadership of Bishop Jules Jeanmard from 1918 to 1955 and the present Bishop Maurice Schexnayder have resulted in the establishment of a system of schools in rural Louisiana which at the limit of this study (1960) had 18 Catholic elementary schools for Negroes. These existing 18 schools are representative of the efforts of the following Congregations of Religious: The Josephite Father, the Holy Ghost Father, the Fathers of the Society of the Divine Word, and the Jesuit Fathers. The Religious Communities of Sisters staffing the schools are: the Holy Family Sisters, The Blessed Sacrament Sisters, The Sister Servants of the Holy Ghost and Mary Immaculate (Holy Ghost Sisters), and the Mother Seton Sisters of Charity. One school is staffed completely with lay teachers.

The use of lay teachers exclusively in Catholic schools was begun in 1923 as a practical solution to the problem of providing a Catholic education for the thousands of Catholic children living in the out-of-the-way bayou country of southwestern Louisiana. The Blessed Sacrament Sisters under the direction of their foundress, Mother Katharine Drexel, conducted this unique experiment in the history of Catholic education in Louisiana. With

the permission of the Most Reverend Jules Jeanmard, first Ordinary of the diocese of Lafayette, a chain of rural schools were established and staffed by teams of laywomen who were themselves natives of this area. These Catholic, Negro laywomen had received teacher-training at Xavier University in New Orleans. Upon the completion of their training at this Catholic University for Negroes, which has also been established by the Blessed Sacrament Sisters, these laywomen returned to their homes and began their teaching careers in the frame school buildings erected under the direction of Mother Katharine Drexel. The teachers' salaries were paid with funds secured through the influence of Mother Katharine Drexel. A yearly Institute was conducted to give guidance and encouragement to the lay teachers. This group of teachers numbered 48; two teachers to each 24 schools. The establishment of these schools commonly took precedence over the erection of a church. The fact that trained lay teachers were in full charge of the Catholic schools is an indication of the urgency of the need to preserve the Faith of the thousands of cradle Negro Catholics. The provision of qualified Negro Catholic laywomen as teachers for these schools was also indicative of Mother Katharine's zeal and Christian concern for the welfare of the community. By this means an opportunity was provided for the colored Catholics to help themselves and each other, despite the obstacles of poverty, prejudice, and the general pressures which daily beset them.

The means by which these missionary groups have persevered, under the leadership of the Bishop, in preserving the Faith of many, in reclaiming many more to the Faith, and in converting still others to the Faith were developed in the individual histories of each

school. These school histories provide a cross section of the work done by the Religious and lay teachers in each school. The specific studies also show the peculiar problems which had to be met by the particular parish because of natural or man-made crises. The effects of specific historical events were indicated in the detailed account of the school's progress or failure to progress. The influences of community customs and/or federal and state legislation were noted as they affected the method taken by Catholics to provide schools for Negroes.

The ever-present racial factor and its consequences has been a consistent and constant concern to the development of Christian ideals in an atmosphere where the principles were taught but not implemented. The opinions publicly stated by the Catholic Hierarchy before and after emancipation indicated the failure to recognize sufficiently the moral implication of these issues as taking precedence over the political and economic implications. We do not know how great a leakage from the Faith may have resulted from this lack of social awareness; or conversely, how great a leakage might have been averted had there been a firm stand by those in authority on the morality of the slavery question. We do know that the missionaries who came to Louisiana from overseas and then from the other sections of America to become one with the Negro brother in Christ made heroic efforts which can only be measured by Our Lord. These missionaries' identification with the Negro made possible the preservation of the faith of countless Colored Catholics. Catholic Negroes who were educated in the schools established by these missionaries in Lafayette have migrated to Texas and Mississippi, to large cities of the North, and particularly to the West, forming nuclei for many Catholic parishes in these areas.

(To be Continued)

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss. 181



NOVENA to SACRED HEART

JAN. 26 - FEB. 3

FEB. 23 - MARCH 3

MARCH 30 - APRIL 7

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

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THE APOSTOLATE OF THE LAITY

by DANIEL CALLAHAN

An address delivered at the 18th Annual Conference of the Seminarians' Catholic Action of the South, Divine Word Seminary, Bay Saint Louis, Miss., Aug. 15-18, 1966.

The subject this morning, "The Laity" is, I think, a very central one, at least to those of us who are laymen, and I hope to you, too.

I think it is helpful in the way of getting into this subject to set your minds back to the period just before the Council to get some perspective on the situation then and the situation which at that time prevailed for many, many decades.

Prior to the Council I think there were two very broad problems which faced the Church concerning the laity. The first problem was whether the laity could be considered full members of the Church with all their rights, dignity and freedom which goes with that membership. The second question was where and how should the laity serve the Church and in serving the Church what should be their relationship to the clergy and to the hierarchy.

Now in one respect, of course, it was always taken for granted that laymen were members of the Church — at least no one denied this. But the practice of the Church, the way the Church is structured, seemed to suggest that if the theory gave the layman full membership, the reality seemed to suggest something else again.

Father Ives Congar first saw the problem very clearly in his book *Lay People and the Church*, written well over a decade ago. He recognized that if the layman was to be approached in any creative fashion in the Church that this required first of all, a fresh theology of the Church itself. He saw very clearly it wasn't possible to pack a theology of the laymen on to a stale theology of the Church. He saw, and I think very perceptively, that the old theology

of the Church was what he called a "hierarchology" — that is to say if one read the traditional manuals of the Church; listened to the way the Church was described what came through was that the essential thing about the Church was its hierarchical nature. The word Church for many people meant hierarchy. It did not mean the sum total of Catholics. It meant the institutional apparatus. Even today though we try to get away from thinking of the Church that way, it is still not very easy to do so. If we want to say the Church to speak as to a problem, we normally mean the hierarchy there. Now Fr. Congar recognized that to try and create a theology of the layman with this as the foundation simply wouldn't work. If the Church meant hierarchy, then almost by definition the laity would have to occupy a fairly insignificant role.

The organized lay apostolate which was important in the years prior to the Council really reflected this view. The layman was invited to work for the Church and to take part in the mission of the Church, but it was made clear to him that he could do so only and primarily under the official direction of the hierarchy. The lay apostolate, in fact, was defined as participation of the laity in the hierarchical apostolate. What was missing very clearly, even though there was much talk about the layman, was that the layman by virtue of Baptism and Confirmation was already established in the Church. He had already had a mission through Baptism and Confirmation which did not depend upon the sanction of the hierarchy. One effect though of the emphasis on the lay apostolate as to

participation in the work of the hierarchy was that it would still seem to suggest that only those laymen who were joiners — only those laymen who wanted to take part in the official structures of the Church were the really meaningful and potentially effective laymen. There was just no sense that a layman, who belonged to no organization; who took initiative on his own, was a layman in the full sense of the word, and the net result, of course, was that the great mass of laity did absolutely nothing, and a very tiny minority took part in some specialized activity. Most laymen simply contributed money; most laymen felt, for they really never heard otherwise, that the Church was a pyramidal society — the pope at the top, bishops, priests, and finally laymen — but that somehow at the bottom of the pyramid things trailed off considerably.

Now of course every one did not recognize the problem as Fr. Congar and a few others saw it as they were trying to develop a theology of the layman. Hence there was a long period of this part of the Council of calling for a change of attitudes on the part of priests towards the laymen; changing the attitudes on the part of the laity toward their role in the Church. There was much talk of the need for less paternalism in the Church. There was much talk of the necessity of opening up lines of communication between the priests and laymen. But there was not much talk of the need for a basic re-thinking of the structure of the Church itself. Most of the suggestions for changes in attitude, changes in paternalism, changes in the possibility of communication suggested that there was nothing wrong with the system and that simply a little bit of tinkering would somehow bring the layman up to his rightful and rich place. The trouble with this notion — that the theology of the Church didn't have to be reformed, but the system only tinkered with — was that first of all, it turned out that it was not very easy for priests

to change their attitudes; for one thing, they were indoctrinated and educated in a seminary system which assumed that they would, in fact, be the real leaders of the Church; that the Church still belonged to them in some real sense. If they were encouraged to take the laity seriously, it was still with the sense that the laity was still going to be in a subordinate role — the priests were the professionals in the Church, to put it one way, and the laity would always be the amateurs.

So, too, it turned out that even when a number of priests wanted to give the laymen more responsibility and more rights, the whole system was structured in such a way that it was very difficult, in fact, for them to do so. The laymen couldn't be given significant rights in the parish or on the diocesan level because Canon Law simply provided no place for the layman to exercise greater rights. Priests, in short, did not have much freedom to give away. They were caught in a bind just as much as the laity. So, too, the layman, himself, was not really given any great responsibility. There was no responsibility actually that he could be given other than exhorted to somehow and very vaguely serve the world, think in terms of social justice or support the mission of the Church. But there were no significant changes made prior to the Council, and it seems now in retrospect no significant changes were even really possible. Every one, both priests and laymen, were very deeply conditioned to the system which had prevailed for centuries and centuries. That in a very crude way, is what it seems to me, to have been the case on the eve of the Council. Now the Council, as you know, gave much thought to the problem of the layman. At first, and very significantly, there were no lay participants in the Council, and even more significant, perhaps, since Canon Law did not provide for lay participation in the Council, there were very few laymen even on those advisory commissions which had much to do with drawing up the docu-

ments. So the Council started off from the very curious position of being concerned about the laity but of not having any laymen present to speak from their perspective or to make their contribution. As time went on, a few lay auditors were invited. This took place about the third session, and there was some recognition that it really didn't make a lot of sense to talk about laymen without having some laymen present. But at no point during the Council did laymen ever have a significant voice. And here, I think, one saw very clearly the paradox of the situation. Every one, in short, said the laity was very important, but when it came down to actually forming working groups concerned with the laity, or even working groups concerned with the Church in the world, where the layman supposedly had a special vocation, there were simply hardly any laymen at all. In any case, if this was a handicap, the Fathers in the Council did not work reasonably hard to overcome it — not to the extent of inviting a lot of laymen, but, at least, of being concerned about the layman.

Now, in my view the key document on the laity is the constitution on the Church, rather than the decree on the lay apostolate, and even more especially the first two chapters of the Constitution on the Church seem to me to have the most significance for the layman. What one finds in the first two chapters on the Constitution is what was long missing before; namely, a theology of the Church which is not a hierarchology and a theology which in its emphasis on the Church as the People of God, on the Church as a community, made possible a very real and a very integral place for the layman in the Church. In these two chapters then one could see the groundwork laid for a very rich theology of the laity and beyond that a very rich theology of the Church itself. And in so far as one has a rich theology of the Church, one will almost *ipso facto* have a rich theology of the laity. Now Chapter IV of the

Constitution of the Church naturally received the most attention because that was the chapter given over specifically to the laity and their place in the Church. But even though Chapter IV did deal directly with the laity, what was said there was still built on Chapters I and II—and built really not so well as Chapter I and II might have suggested could have been built. In any case, in Chapter IV where some of the implications of this new theology of the Church were spelled out, there was considerable stress laid, first of all, on the layman's priestly function. The priesthood of all believers was stressed in that Chapter, specifically the right of all laymen as sharing in the priesthood of all believers to seek to be heard in the Church, to have the right to offer gifts and sacrifice, to recognize that the layman possesses gifts from the Holy Spirit. I think one passage, in particular, from Chapter IV brings out very clearly one of the major points. In this passage the bishops were exhorted "to recognize and promote the dignity as well as the responsibility of the laity in the Church. Let them, namely bishops and pastors, conscientiously assign duties to them in the service of the Church, allowing them freedom and room for action."

The Council Fathers also urged in that Chapter that organs be established whereby the laity could be heard in the Church. Now the decree on the lay apostolate simply expanded many of the things said in Chapter IV: as to the right of the layman in the Church to be heard; as to the fact that they did have the gift from the Holy Spirit; to the fact that they had serious responsibilities for the life of the Church; as to the fact that they had a particular vocation to the world to bring Christ to the world and to serve the world.

Now one has to ask in the light of what was said both in the Constitution of the Church and the decree on the lay apostolate whether the Council Fathers, in fact, succeeded in solving the problem which Fr. Congar had seen

prior to the Council and which others had seen also; namely, did the Council Fathers make very clear that the Church was something other than a hierarchy and in making it clear, did they give their clarity some real teeth. I think one has to say "yes" and "no" to this — "yes" to the extent that they spoke very much about the dignity of the layman — his rights and responsibilities. But also one has to say "no" if simply because at the same time the bishops did stress the layman's dignity; they also, and sometimes nervously, it seems, kept stressing the subordination of the laity to the hierarchy. One, of course, would expect them to stress this, but one constantly finds passages which seem to take back with one hand what was given with the other. For instance, in the fourth chapter of the Constitution of the Church, it was said that the laity were free to speak in the Church, in fact, urged to do so. But it then added only through organs established for that purpose. But the problem was that there are no organs. The bishops were not commanded to establish organs; they were only exhorted to establish organs. And even beyond that very practical consideration there is always the assumption or what seems to be the assumption, that if the laity are going to speak, they must only do so through official channels in institutionally structured ways; that is to say there still seems to be very little room for the layman just to speak on his own. There seems to be no way whereby he could, perhaps, be given a chance to bypass the clergy by going directly to bishops, by going directly to the pope if that could ever be arranged, but rather somehow he was always to stay within the chain of command if he spoke, and his place in the chain of command, despite all that was said in the doctrine, still seems to be very much on the bottom.

And so too one saw particularly in Chapter 3 of the Constitution of the Church that in the Chapter dealing with the Bishops, that a great stress

was placed constantly on their authority and on the need of obedience to that authority, a stronger and, in a sense, more legalistic stress than the stress on freedom and initiative which one finds in other places in the Constitution of the Church. So what one finds, I think, in the Council documents on the laity is still something of an ambivalent attitude. The first two chapters do present a fresh theology of the Church and thus of the laity, but one also finds in different places many, many qualifications to this which suggest that the old structure is still very much in effect and still very much to be taken with full, if not primary seriousness by every one in the Church. In one sense this is inevitable, the Church is hierarchical, but it makes a considerable difference whether the hierarchy stresses its superior position constantly with terrific emphasis, and perhaps even more emphasis, than it stresses the rights and dignity of those subject to authority. Does it really solve the problem to be told that in a general and vague way that the layman is free to serve the Church as the Spirit guides him an emphasis one can find in the documents and, at the same time to talk about his needs to be an obedient son of the Church and to give many more sentences and paragraphs to the need for obedience than to the value of freedom and initiative. The psychological effect of telling him he is free is somewhat muted in that case. I think the way this can be brought out most clearly is in recognizing that the real key to the general impact of the laity within the Church would be the formation of plans for active lay participation in diocesan and parish affairs. And what one saw very clearly, suggested in the documents, was that there were no explicit rules laid down for bringing this participation into being. The bishops were simply exhorted to provide structures, urged to provide structures. When one thinks of the very rapid and decisive changes which were introduced by the Constitution on the Liturgy, one

can see a very clear contrast between what was to be possible for the laity and what was going to be possible in the area of liturgical changes, and I think that we can see now in the aftermath of the Council what is clear, that while there are plans going forward to give the layman a major place in the parish and in the diocese, this is still very sporadic in a very few places, only so far very tentative, very cautious. In other words, it looks like it is going to take years and years before laymen really have a significant voice on the parish much less on the diocesan level.

Now so far I have talked primarily in terms of the layman's place in the Church. The Council documents, of course, lay great stress, and very rightly so, on the layman's place in the world. The layman has the duty to serve the world; he has various gifts he can make available to the world; he has real obligations to the world, obligations which he has to take seriously just as he has to take the world itself seriously. And in this stress on the layman's duty to the world, there was a very nice directive to what can only be called the spiritual individualism which prevailed prior to the Council, an individualism which stressed that the layman's primary duty was to work out his own salvation, and the world simply provided the arena in which he did so. I think the Council Fathers wanted to make it very clear that the world is to be taken seriously in itself that it is not just the occasion for the layman to work his way to God, but it is far more than an occasion but it is in a way an end in itself; namely that end of making the incarnation alive for humanity, of bringing Christ's redemption to all men. I think there is still some value in laying stress on the layman's place within the Church. For I am convinced that unless the layman is able to exercise freedom and responsibility in the Church; unless the layman is able to learn how the Church itself can be made a rich, viable and responsible community, it is simply naive to expect

that the layman is going to be able to go out and make of the world a rich, viable community. In other words unless we learn how within the Church to create a community, it is very unlikely that we are going to be able to take very much to the world.

Hence the fashion a general rule of thumb: Unless the layman's life in the Church can eventually come to mirror the kind of world he wants to build in general, he is simply not going to be able to give very much to the world. What the layman has to find within the Church then is a life of real sharing, of real fellowship, of real mutual responsibility. This is what he proclaims to the world as its particular need. He should proclaim that the world needs peace; that it needs harmony; that it needs recognition of the rights of other human beings, a recognition that all people are dependent upon all other people, and that the human community must be a solid, interpenetrating community. But unless he knows what this really means through his life in the Church; through a living of this kind of life within the structure of the Church, it is not very likely that he is going to have any inkling of what this could mean in the world itself.

And here, I think, we come to what is still the greatest problem of all concerning the laity and that is the Church, as it is structured today, as its life is lived today is not a rich community at all, it is not even a rich, human community much less a rich spiritual community. The reason for this, I think, that first of all the Church is still primarily a clerical Church. All significant responsibilities for the inner life of the Church are still in the hands of the clergy. Secondly it is a Church where the concepts of human rights are far more lip service than real affirmation. It is still not the case that there exist in the Church equitable ways of handling disputes; equitable ways of solving conflicts between laymen and priests, priests and bishops, bishops and pope. We still have a very authori-

tarian, a very clerical Church. And in so far as we have that, we do not have a real community. Most laymen at this point in history make no real contribution to the Church. All they do, by and large, is give money. They have no direct responsibility for anything of great significance in the life of the Church. Very few, indeed, have any sense that they have a responsibility.

It is very striking that in spite of all the talk about the layman during the years of the Council and the short time since the Council ended, one still finds very few laymen who feel that they have been given a new lease on life. And I think the reason for this is very clear. They don't see anything changing very rapidly in their small parish or diocesan world. They are perhaps hearing different sermons; they are hearing a good deal more about the liturgy; they are hearing a good deal more about social justice and human rights, but they are not finding new organizations in the parish by and large; they are not being invited into the rectories; they are not being invited into the chancery offices; they are not really being consulted on matters of any great importance. There are, of course, many exceptions to this, and it is easy to point out that there are places where these changes are taking place. But if one asks what is going on in general, one has to say very little of any substance is going on — what is mainly going on is a great deal of talk. Now if one particularly is a layman and asks about his responsibilities in the place of the Church, if he asks who has the power in the Church to make the decisions, the answer is still the clergy and the hierarchy; if one asks who formulates the questions before the Church, it turns out primarily still the clergy and hierarchy; if one asks why is there still much lay apathy, why many priests are quite legitimately able to complain that the layman doesn't seem to want to do anything even when given a chance to, I think the answer has to be, first of all, he

has years and years behind him when nothing was expected of him, so he is not going to be able to change rapidly overnight, but even more because when he looks at the reality of the situation—not just the rhetoric of the situation—he will see that not much has changed yet.

Now if all of this is harmful to the layman himself, the fact that the Church still remains primarily clerical, the fact that the layman still has no significant responsibilities in the Church, I think it is equally harmful to the priesthood. For if there is any one element which I think stands out very clearly in the life of the priest today, it is that he is primarily tied down in taking care of the brick and mortar church. He is tied down very heavily in administrative work, and if one asks why there is, perhaps, a vocation shortage, or vocation problem, I think one reason, not the only one of course, is simply that the image of the priests is that of someone who keeps the material structure of the Church going; someone who is a bookkeeper, a bureaucrat, an administrator, a money raiser and, lastly, one who dispenses the sacraments; one who gives counsel. Now I am not making this up by any means. Father Joseph Fichter in his book, *Priests and People*, found that the majority of priests in this country spend a majority of their time on administrative chores, chores for which they are not educated in the seminaries; chores for which they surely do not enter the priesthood, in the first place; but chores nonetheless which are a major part of the reality of their every-day life, and the result of all of this is that in a very unfortunate sense I feel the priest, because he is given so much responsibility for the upkeep of the material Church; because on his shoulders rest the great burden of building and maintaining schools, convents and other kinds of institutions, is forced to become a practicing materialist; he is forced to think very much in terms of money, he is forced to think very much in terms of the ma-

terial welfare of the Church and only, and secondarily, if he has time left, the spiritual welfare of the Church. This is just inevitable; it takes time to be an administrator; it takes time to be a bureaucrat. In short, it seems to me that in a situation where a layman has no real responsibility, as yet and the priest, in one sense, has too many responsibilities — every one suffers; no one is really allowed to do that which he might profitably do for the good of the Church.

The question though is what can be done about it?

Let me suggest what I think has to be done to somehow break out of this bind: I think there is a great need to recognize, first of all, that the lay advance in the Church instigated by the Council is still primarily on paper. We should never deceive ourselves in thinking that because now we have a potentially rich theology of the laity that this is equivalent to having a vital place for the laity in the actual day-to-day life of the Church. There is sometimes a tendency, I think, within the Church to fall back on theoretical principles, theoretical realities and take them to be equivalent to the real thing, and this means primarily that there is much room left for the layman to agitate in the Church. It seems to me that since the Council, despite the complaints about lay criticism, lay carping, lay insubordination, lack of charity, it has been very mild when one considers how little the layman has actually been given in the real Church rather than the paper Church of Council documents.

Practically, I think it is clear that to begin with the smallest units in the Church every parish needs a lay Council; every parish needs a Council whereby the layman is given some very real rights in running the parish, rights in which he will share with the pastor. Secondly, it seems to me that every diocese — to take a still broader unit — need lay advisors groups to work with the bishops, advisory groups which

have some very real rights — voting rights whereby they are able to vote on issues and even, on occasion, to overrule the bishops. If it should be necessary though to overrule a bishop or to vote against a bishop, then it would be possible though for a bishop to appeal to a higher tribunal or to perhaps have the vote turned down. If the layman would still support it, the bishops might appeal to Rome. So finally, if necessary the pope himself could overrule a lay vote. So in that sense authority would always remain implicitly in the hands of the bishops and, finally, in the pope. Nonetheless there would be a way whereby the lay voice would be a really significant voice which counted and which would have to be taken seriously.

Finally, I would hope that in Rome itself there could be something in the way of a lay senate which would be in close contact with the pope and would be able to advise him. At this point there are only the rudiments of an outline for an episcopal senate. So I suppose to hope for a lay senate is to hope for something which is a long way off. But nonetheless it seems to me necessary.

Now more importantly, perhaps, than all those developments which others have talked about is that I think if the priest is really to be free to do his work that all administrative tasks in the Church will eventually have to be turned over to the laity; that is to say all aspects of the life of the Church which involve the collecting and dissemination of money, the building of facilities, the running of organizations. This would mean that the parish plant would have to become primarily a lay responsibility; Catholic charities, primarily a lay responsibility; Catholic schools, hospitals, orphanages — everything, in short, which involves the material Church to eventually come down into the hands of the laity.

So, too, it would seem to me that on a doctrinal and disciplinary level — well, I am not prepared to turn over

everything, by any means, to the laity; I would, at least, like to see considerable consultation and discussion before any doctrinal or disciplinary decisions are made to the Church universal or even for a regional or national Church. Now, it seems to me if the material side of the Church could be turned over to the layman, this would make it possible for the layman to have concrete responsibility to the Church. He would be responsible not only for contributing money but for deciding how the money is to be spent. In this way he would take a very active part in the life of the Church. But even more, it seems to me, priests, nuns and brothers, but particularly priests, would be free to do what seems to me their most important work; namely, to preach the gospel, to counsel people, to serve as spiritual gad flies in the Church. It seems to me that if the priest is not burdened down with the material Church, burdened down with administrative chores, the Church does not need a lot of priests. What the Church now needs a lot of priests for is primarily that there are so many buildings and facilities to be kept up. In short, bureaucratic manpower is now an essential need in the Church. But now if one has a few priests in the Church — priests who devote all their time to the spiritual work of the Church, working with groups, working with individuals, — then far fewer priests would be needed and, seriously, I suspect there will be more vocations simply because priests will then be doing significant, interesting and vital work and will not be, in fact, as they are now primarily spiritual business men in some sense or other.

What we need then is to make the Church a very real community. And here, it seems to me, that if one sees the laymen forming the bulk of this community, the layman being responsible for the material Church, then the priest takes on a particular important role as the person who is best placed to make this community a living reality

— as the person, who by training, education and role, will be charged with the responsibility of knitting this whole together into something rich and something meaningful. Now all of this bringing of the laity into the Church to handle the administrative and material side would not, I think, distract the laity from the world at all. Rather I suspect that the result would be to create of the Church a community where, because of the active lay participation, the world would naturally flow into the Church, and the Church would naturally flow into the world. It seems to me that if the laity were really responsible for the material side of the Church, they would be able to bring to the institutional side many insights which are now lacking; namely, what is really needed in the world in the way of material facilities of the Church; what is really needed in the way of the Church's concrete service to particular problems in the world.

I would hope, then, that the layman by virtue of working within the world and also working very intimately within the life of the Church would better see what the institutional church really needs. The trouble is, I am afraid, with a church run by priests who are burdened down with the material side; burdened down with empire building, in a sense, is that they naturally get absorbed with the material side. It is a constant complaint of many laymen, but there is too much talk about money and contributions and the need to build this and to build that. I am afraid that if a priest is forced to spend most of his time appealing for money; most of his time devising ways to raise money and then to spend money, this is going to capture his attention and his enthusiasm and his allegiance. And, it seems to me if only he can get out of this whole frame of mind which forces him to do this will he be able to provide real spiritual leadership and spiritual guidance to the laity. Will the priests be able really to witness to higher things. The unfortunate thing now is

that the priests by virtue of being forced to be a money raiser really witnesses primarily to the importance in the power of money in the world — not to something higher.

Finally, I want to say that what the world needs from the Church is real, real, real witness, real service. The main effort the Church has made in the past is primarily building up the internal institutions and structures of the Church. The Church now, though it talks much of serving the world, primarily serves itself. The world sees a church which issues pronouncements on affairs but which spends most of its time building and constructing and organizing its own people. If one recognizes, for instance, that the nation-wide bishops relief fund, the major national charity appeal, raises something in the vicinity of 6 million a year, if I am correct, which works out to something like 17 cents per Catholic, one has to recognize that most of the money the churches are able to raise, the resources it is able to bring to bear go into building up the internal structures of the Church. And I think that only when we begin asking what is the Church really trying to do; what do we want the priests to be able to give to the world; what do we want the layman to be able to give to the world, only then will we begin asking ourselves does this image of the Church as essentially building up itself and throwing whatever bones or little bits of extra change left over to the world fulfill its service role. I think only when we begin asking very basic questions about what the Church is trying to do and I think, even more, asking how are we spending our money; how are we raising our money; to whom are we giving responsibility; to whom are we

giving real freedom and initiative will we be able to even begin to put into practice some of what seems to me the ultimate meaning of the Council. In short, I think a very good case can be made that the Church, once it has to escape from the institutional church of old, has to find some way of breaking the bind raised by hierarchology which still exists, if not in theory so much any longer, at least in practice it still exists. The Church has to find a way to get out of the building and constructing bind. The Church has to find a way to make use of the insights of the world and yet to bring to the world the very insights of its own. And I think the place of the layman here is going to be crucial. The layman, first of all, has to be educated by the priests to see the world in a proper and rich perspective. I would hope then that the priests having educated the layman to see the world and also the Church in the proper perspective, the layman would then be able to come back to the priest and say: "You're wasting your time doing this, you are being distracted by that. It should be our role and our duties to relieve you of some of these distracting burdens; hence it seems to me it is quite clear that the laity could have very much to give to the clergy just as the clergy has very much to give to the laity. But what is going to be needed to make this possible is to very seriously ask whether or not that the actual practice of the Church at this moment in history is not such as to perhaps subvert the very possibility of giving the layman a richer role. And insofar as the layman fails to have a richer role, I am convinced that the priest himself will fail to have a richer role.

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Bay Saint Louis, Mississippi 39520.**

CUT ON LINE

Dear Father Provincial: I have \$ at my disposal that I could put into your Mission Gift Agreement. I am years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name _____

Address _____

City _____

State _____

Zip _____

(All information is kept confidential.)

